Our New Circulation Manager

MUCH to our regret, and to his, a combination of circumstances has taken H. T. Campbell back to Muncie, Indiana, and to a responsible post in the manufacturing concern with which he was engaged before he came to the magazine.

Just as Mr. Campbell was leaving, the promotional division was on the eve of adding W. P. King, of Kentucky, to its force. The publication committee and the staff felt that he was exactly the man for circulation manager of WORLD CALL, and the promotional division kindly waived their prior claim when they found that Mr. King was more interested in WORLD CALL than in any other phase of the work.

Mr. King comes to us from the life insurance field but has spent most of his active life in education. For seven years he was Superintendent of Education in Newport, Kentucky. As superintendent of the Bible school and chairman of the official board of the Newport church, he proved both his devotion to the Kingdom of God and his capacity for religious work. He is unable to give us a photograph now, but we promise to have one next month.

A Pastor's Appraisal

We are glad to publish this word of praise from J. B. Hunley about one on whose enthusiastic cooperation we know we can rely in increasing the circulation of WORLD CALL.

"Mrs. Emma P. Taylor, president of the Woman's Council of the Hanover Avenue Church, Richmond, Virginia, is also serving as president of the woman's missionary society. She has held these positions for several years. Her work is characterized by consecration, faithfulness and efficiency. While her leadership has meant much to the work, she acknowledges her indebtedness to the responsibilities she has assumed in developing her own life and talents. She relies strongly on WORLD CALL and endeavors each year to increase the number of subscribers. With her, 'Information, Inspiration, Realization,' has become a constant watchword. Aiming to make each year's work excel, she is in sympathy with every forward movement."

Our Cover

"First Christian," in the illumination of the cross on our cover for the church erection number, means Delmar Boulevard and Pendleton Avenue, St. Louis, Missouri. One important section of the building is not shown. C. Emerson Miller is the minister of this historic congregation, whose light shines out to the thousands who pass its doors. A church erection loan of $8,000 helped to secure the building.

The poem on the back cover is the gift to WORLD CALL of Mrs. Ina Duley Ogdon whose most popular song is probably *Brighten the Corner Where You Are.*

WORLD CALL

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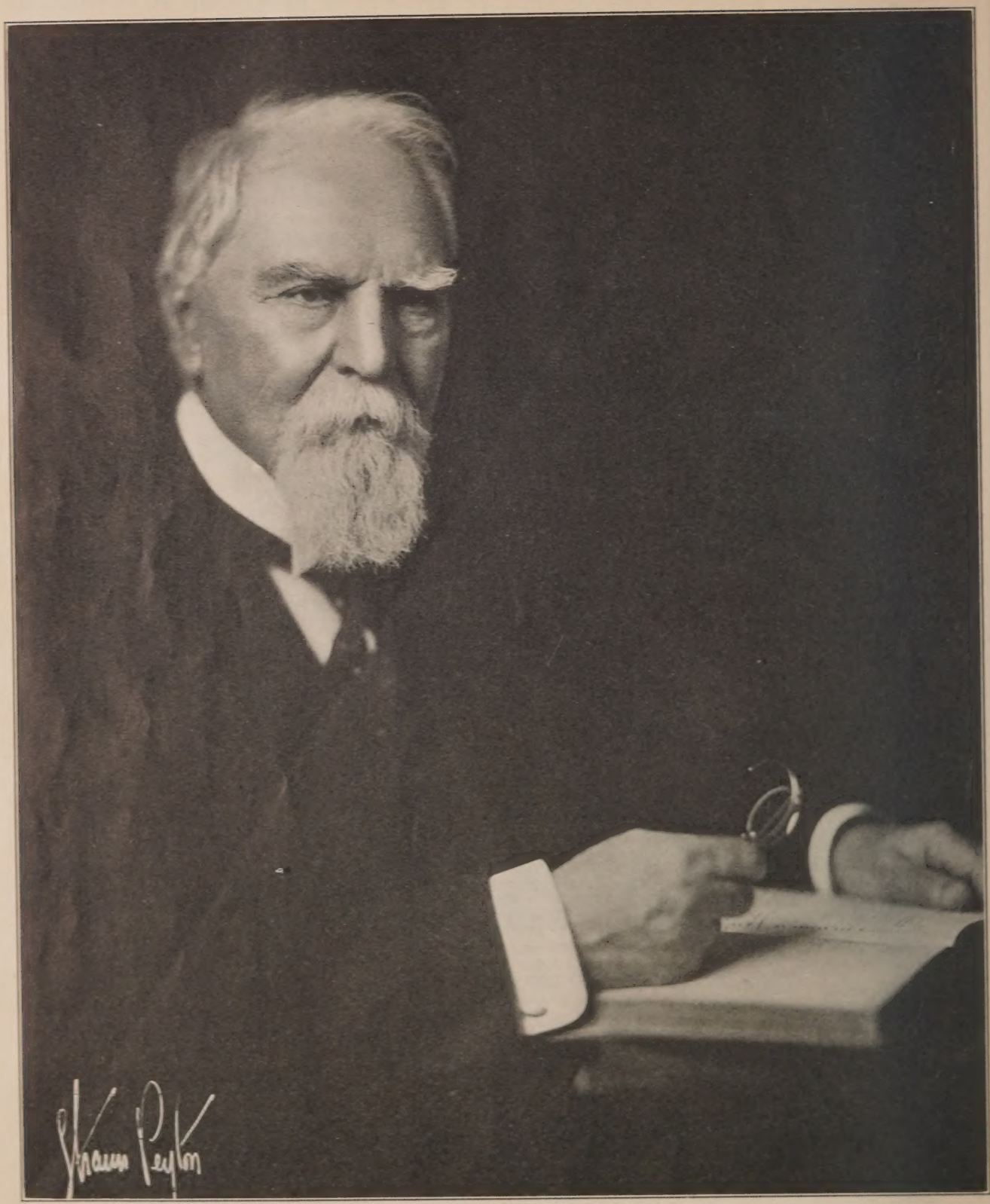


Thomas P. Haley

Successful prophet of the vision of one great church in Kansas City, meeting in as many places as the multiplying population required, and maintaining generous fellowship with the entire brotherhood of Disciples and the universal church of Christ in all the work of God's expanding Kingdom. As a result, instead of three or four competing congregations, the metropolitan area of Kansas City, Kansas and Missouri, now has thirty-three fully developed units and a number of missions of the one church. "Look at the Map", pages 32-33.

WORLD CALL

Regina,
Saskatchewan

Volume V AUGUST, 1923 Number 8

Wisdom Hath Builded Her House

THIS means she has come to stay, and that she has abundant resources and unfailing grace. Despite all the human blunders that enter into the construction and the use of church buildings, we may safely call them preeminently the house of wisdom. The school is a house of knowledge and the home is an abode of love, but the church is both, and more. Except the church crown the school and sanctify the home, neither can fulfill its mission. The factory and the store are dependent upon the church for their permanence and success, and without the church the theater would be wrecked by its own excesses.

The tent of the evangelist serves its purpose, but every community must have the constantly abiding and fully equipped house of wisdom and of worship to save its soul, to save even its body. The better the church, not merely in its building, of course, but in its life and work, the less of money and of life the town needs to put into its courthouses and jails, hospitals and almshouses. To fairly represent its supreme function in the community, the church building should be more substantial than the banks, more carefully planned and appointed than the manufactories, more beautiful and comfortable than the homes.

The house of folly exacts a price of admission and of departure, the house of trade claims toll of its customers, the house of learning is maintained only for our own children, but the house of wisdom opens wide its doors to all who come; is a perpetual demonstration of Lowell's immortal words:

> 'Tis heaven alone that is given away,
> 'Tis only God may be had for the asking.

This has been true so long and so regularly that only when we stop to think do we realize how wonderful it is, and that many devoted hearts must conspire together to make it so and keep it so. Things so contrary to the trend of human nature do not just happen; they are brought to pass only with great prayer and pains. Every church spire locates a miracle and every peal of a church bell proclaims the powerful abiding of God's love in many hearts.

Most wonderful of all it is to find thousands of churches standing fair and strong and beneficent where the local members unaided could never have built them, and to learn that far-seeing men and women have created a fund to lend to such congregations that they may build adequately and then, out of the strength which the building itself engenders, repay the amount through a period of years that it may be loaned again to other communities in perpetual succession of helpfulness.

RECENTLY the newspapers have told of several men who have turned over their successful business enterprises to groups of their employees, with provisions by which the purchase price may be paid from the profits of operation through a term of years. Something like this the United Christian Missionary Society is doing every year for scores of congregations through its church erection department, continuing the work of the Board of Church Extension. The total of old and new funds now serving in this unceasing round of blessing is $1,904,340.87. But with the doubled cost of building and the constantly growing demand, it would require twice this amount to meet the immediate requirements of our churches in Canada and the United States. As long as the building halts, evangelism lags, the Bible school is hampered and all the essential processes of community life are slowed down as with anemia.

Just at this juncture comes a bequest which will soon add four hundred thousand dollars to the funds available for church erection loans. This act of Christian statesmanship on the part of a man whose business career had proved his sagacity a thousand times, should prove a challenge to all of his brethren to help build the house of wisdom everywhere. Similar bequests of large and small amounts should be made by thousands of others, annuity bonds should be taken out by those who need the income for life from the money which they wish to consecrate perpetually to building the house of wisdom, and unanimous contributions should be made in all of the churches, both through their missionary budgets and on the special Church Erection Day in September, that in a hundred more communities next year the glad announcement may be made, "Wisdom hath builded her house!"

Church Architecture

By Russell F. Thrapp

As pastor of the First Christian Church, Seattle, Washington, which dedicated its beautiful new building on May 13, Mr. Thrapp has become impressed with the usefulness of the New Bureau of Church Architecture of which announcement will be made in the next issue of World Call.

The groves were God's first temples. Ere man learned
To hew the shaft and lay the architrave
And spread the roof above them, ere he framed
The lofty vault to gather and roll back
The sound of anthems; in the darkling wood,
Amidst the cool and silence, he knelt down
And offered to the Mightiest solemn thanks
And supplications.

—*William Cullen Bryant.*

IF there could be written a detailed account of the procedure of churches in their building enterprises, it has been said, the record would read like "the eccentric doings of the inmates of a mad-house," with occasional indications of lucidity. There is hardly a subject upon which our churches have had less information than church architecture. But today when the public buildings of every city are attractive, pleasing to the eye and adapted to the type of work to be done, it is time that as a people we give serious attention to the nature of our buildings erected to the worship and work of Jehovah.

In olden times practically all religious rites were performed in the open air. The tabernacle of the Hebrews came into use during the wilderness life. Later, in the land of Canaan the temple was erected; but neither the tabernacle nor the temple was intended as an audience room. They represented the dwelling place of Jehovah rather than places where people worshiped. During the captivity the synagogue was constructed to accommodate an audience, and this is the first creation of an assembly room for the worship of Jehovah. After Christ came the church.

Ecclesiastical architecture began with the movement of Christianity into the Roman Empire. Previous to that time Assyrians, Babylonians, Greeks and Egyptians built great temples, though not for assembly rooms. They were built for the priests only, while the ceremonies took place outside. The Egyptian temples, so massive as partly to defy the tooth of time, were "forests of columns" and therefore not suited to religious services. Halls of Justice, commonly known as basilicas were the assembly places. From the basilica came the model for the church building, so that the word "basilica," which formerly signified "court-house" now means a church.

Every builder is familiar with the threefold classification of the elements of true architecture. They are utility, stability and beauty. The first essential of a good church building is utility. Before erecting a home it is necessary to conceive a plan, and this plan must be based on the needs of the church in its particular field. A downtown church must be different from a community church, for the character of the work differs. Every church is supposed to have a program, so we must build to fit that program. The great work of the church is to make followers of Christ and to develop intelligent and useful Christian life. To accomplish this task it prepares a threefold program of teaching, of recreation and of service. The teaching will include the knowledge and cultural work of every department and the services for public worship; recreation will have to do with the gymnasium, boy scout work, class hikes and the general healthful play life; service will express the impact of the church on the community through its organizations and individual members. The first consideration is not, "How will the building look?" It should be, "Will this building allow the church properly to carry out its program?" Secure such a building and it can be made also a thing of beauty.

Nor should the cost of the building be the first item to be settled by the building committee. It is a serious mistake to say, "We have only so much money and we must cut the garment according to the cloth." Christian statesmanship will demand that the needs of the church be the chief consideration in the developing of a plan. In many building enterprises most of the money is raised after the contract is let. With the growth of the building there is always a corresponding growth in interest and liberality. Often the greatest asset in a building campaign is not the few who have much money, but the faith, devotion and consecration of the mass of the membership. While it is a mistake to burden a church with too large a debt, it is just as great a mistake to build without faith in the future of the church and in the people of the community. An adequate program, a broad vision and a strong faith constitute a powerful trio in appealing to the interest and the liberality of a community, and to the cooperation of the Almighty. An adequate church building will usually prove to be a good investment in its power to attract intelligence and resources. Many congregations date the beginning of the largest work from the dedication of a new building. Too long the church building has been completely overshadowed by other public buildings and spacious homes.

THE cathedrals of the Old World represent great expenditure of money and time. Some of the cathedrals cost millions of dollars and required scores of years, in some instances even centuries, to build. Nevertheless the cathedrals through all these centuries have been teaching the world lessons of dignity and reverence and, more than that, they were built to satisfy the program of the church of that day. These cathedrals were built to house large groups of people. The Mass was to be celebrated; the people must be able to see and have room to kneel or stand. Hearing was not a necessity, for the church of that period was not given to teaching. One day I

attended a funeral service in St. Mark's of Venice. The altar was "high and lifted up"; the priests were many; the crowd was great, but amid the columns and beneath the mighty marble arches the people paid absolutely no attention to the service; many were engaged in conversation in subdued tones. They had sublime faith that the priests would do all things well. There was room, and here they were all together in the presence of the miracle of the Mass. Even the shadows behind the columns and the darker spaces beyond had their uses, for did they not suggest the unknown and the inexplainable things of God? "Awe and mystery" spoke with voices in every pier and vault. Later in St. Peter's I saw the use of the chapels many; there the chants were sung. Every church should say, "I am a religious institution," and every great church of Europe proclaims that fact with no uncertain sound. Thus far at least they are useful.

Today we need a different kind of building, hence the type of architecture must change. We must teach, and to do that we must provide for the various groups to be taught. This requires departmental assembly rooms. "God has graded the students so we must grade the building." How different the building must be from that of our childhood! Then there was one large room used for preaching and the Sunday school. Later, there was a Sunday school room on one side. This room was connected with the main room by a movable partition so that the extra space could be utilized on special occasions as an enlargement of the auditorium. The next step was the "Akron Plan" which was an enlargement of the "Sunday school room" with a number of rooms or stalls for class work, the whole school being together for the opening service. We need in our work today the departmental building; composed of departmental units providing for the complete separation of department from department, and making possible separate assemblies and graded class instruction. This involves solid sound-proof partitions and floors so that sounds are practically eliminated.

CHURCH architecture could be improved if every church in taking the first step would seek expert assistance in developing its program and plan. Some religious bodies like the Roman Catholic, Protestant Episcopal, Methodist Episcopal, and Baptist have departments of architecture which exist for the purpose of making available to each local church, whether large or small, the composite experience of many representative educators, architects and builders. There is a crying need for such a department in connection with our department of church erection. The Bureau of Architecture of the Methodist Episcopal Church is worthy of special mention. It came into existence in 1915, and has exerted no small influence in Methodist circles. This department assists the church to develop a program, and to obtain a building which makes possible the proper functioning of this program. At the same time it assists in effecting a building result that is pleasing in appearance and economical in construction. This specialized service not only does not cost the church anything, but actually saves the church thousands of dollars, while at the same time giving it an infinitely better structure. Even where the department makes a charge of one per cent of the proposed cost of the building for its services, this cost does not add to the cost of the structure, for the reason that the architect, when chosen, would otherwise have to make a study himself at a cost to him often greatly in excess of one per cent. The architect therefore will deduct one per cent from his fee.

WHEN the architect is chosen, and no department of church architecture can take the place of an architect, be sure that he is an expert in ecclesiastical architecture. An architect may be able to design a modern office building, residence or apartment house and know very little about a modern church building. There are experts who give special attention to church architecture; they are cheap at any price. A church should choose an architect as an individual chooses a lawyer or a surgeon, for his recognized ability to render professionally a specialized service; should choose the best available architect and expect to pay him the standard fee. Do not choose an architect to serve you simply because he is a local man or a member of the church. Do not choose an architect who deals in stock plans, having only to reach his hand into a pigeon hole and take out plans and specifications coming somewhere near what the congregation wants to build. His fee is small but the ultimate cost to the church is expensive. A reliable church architect will make plans to suit your purse, the ground available upon which to build and your program and needs, and save you more than the cost of his fee in contracts, supervision, etc. The result will be a building of beauty, utility and stability. This is just as true of the church spending $1,500 as of the one spending $150,000. The village churches are often ugly in appearance and unfit in design, simply because a carpenter, a member of the congregation, offered to save the church a few dollars in building.

Never build a big cement foundation, with basement to be used first, unless you can build the superstructure within two years. Better to adopt the California plan of building a bungalow on the side of the rear lot. This can be made beautiful in architecture at small cost, and surrounded with green shrubs and flowers. Upon the erection of the larger church building it can be made into a manse or sold and moved from the lot.

> When we mean to build,
> We first survey the plot, then draw the model;
> And when we see the figure of the house,
> Then must we rate the cost of the erection,
> Which if we find outweighs the ability,
> What do we then, but draw anew the model
> In fewer rooms. *Henry IV, Part II, Act I.*

The second essential of a good church building is stability. Quality is closely related to utility. The best material should be used. Stability, dignity and solidity in a building inspire confidence in the faith of its occupants. It is better to sacrifice and wait, and sacrifice still more in order to get a creditable and desirable building, than to put up with a mere makeshift.

The sacrifice itself, if made in the right spirit, will sanctify the building and enrich the lives of the builders. The most solid and beautiful building in every community should be the church building.

Another essential of a good building is beauty. S. R. Badgley of Cleveland, now deceased, a designer of many churches, including some of our own, notably in Springfield and Jacksonville, Illinois, often made this sensible remark to building committees: "Bad architecture is as baneful as bad grammar, and more enduring in its influence than heterodox preaching. Our churches should be leading exponents of good taste and correct style." Buildings express man's ideals. For swine a pigsty is good enough; for the thoroughbred horse a fine stable is built; for the family in which centers love of home and dear ones, in some way a residence must be procured that is an expression of our estimate of and affection for its members. How then should it be when we come to the erection of a structure for the worship of Almighty God? It was an expression of conscience struggling toward the light which caused David to say, "I dwell in a house of cedar, but the ark of God dwelleth within curtains."

And yet it is sometimes true that the church is the most unsightly building in the town. In an automobile tour of 2,500 miles through the west this summer the writer saw many small churches which had not been painted in ten years; panes of glass broken out; foundations partly gone; sometimes with a weathervane, which should always tell the truth, occupying an undignified angle and insisting upon making the sun rise in the North and steering the tourist out of his course. Most of them had no sign on the outside to tell whether they were Greek Orthodox, Mormon or Protestant. The yard was worn bare and weeds flourished instead of flowers and green grass. How dwelleth the love of God in such a place! As a usual thing the man who worships there would not suffer such conditions to exist in his own house. Such conditions do not usually result from lack of money but from lack of conscience.

Make the house of God a thing of beauty, a sermon preaching solidity and utility. Make the auditorium speak of the presence of God. Encourage quiet sociability not less, but reverence more. Let the lighting, heating and ventilating be perfect. Let an artist plan the window designs. Make the Lord's supper and baptism stand out in beautiful and dignified relations. Abandon the hole under the platform and substitute an architectural baptistry of marble, terracotta or wood covered with white paint. Except where they can sing, do away with the choir and use a quartette or a soloist. If you cannot do away with the choir altogether, in the interest of democracy, harmony and reverence, robe them. Above all add to the equipment a vacuum cleaner and a man at the end of it who is a crank on cleanliness. "I would rather be an usher in a clean picture show than a preacher in a dusty, dirty church." Plan your program; build for utility, stability and beauty; insist on reverence; preach the gospel and God will be glorified and people converted.

The Growth of America

By G. W. MUCKLEY

Probably to no one does credit for the multiplication of churches of Christ in proportion to the growth in American population belong more than to George W. Muckley to whose persistent care the Board of Church Extension (now the department of church erection of the United Christian Missionary Society) owes its success.

NOBODY can understand the growth of the kingdom of Jesus Christ in America except he first know the marvelous growth in the population of the United States. At different times in the history of our growth in this country, governments have tried to limit it. In the year 1763, the king of England forbade any settlements beyond the sources of the rivers flowing into the Atlantic Ocean. His desire was to confine the population to the Atlantic Coast. In the year 1822 Senator Benton proposed that a statue of the fabled god Terminus be placed on the crest of the Rocky Mountains as the limit of the growth of our population to the West, but in spite of the barriers of the Alleghanies and the Rockies the western movement of the people has continued.

In 1821, the commander of old Fort Dearborn, at the mouth of the Chicago River, recommended to the secretary of war, that the fort be abandoned because, he declared, "Nobody will ever live here along this sluggish Chicago River and on this swampy malarious ground." It is interesting to note that Chicago with more than two and three-quarter million people is built along this same sluggish Chicago River and on this swampy malarious ground. In 1823, there were only 3300 people living on either side of the Missouri River stretching all the way from the present site of St. Louis, which was then a river town, to the present site of Kansas City, which was then Westport Landing and the beginning of the famous Santa Fe trail to the West. In 1829, St. Joseph, Missouri, consisted of but three dwelling houses, a grocery store, a carding mill and a saloon for river men. St. Joseph has a population now of 85,000 and next to St. Louis is the largest wholesale dry goods distributing center in the Mississippi Valley. In 1840, Minneapolis and St. Paul, the twin cities of the old Northwest, were only a trading post and Ft. Schnelling.

It is interesting to note that in 1842 our Congress proposed to give away the Oregon Country to Great Britain as a part of Canada. One senator speaking upon the question said, "Give the Oregon Country to Canada because nobody can cross the Rocky Mountains and get there and anyhow it lies nearer to Asia than it does to the United States." The Oregon Country is now

comprised in the states of Oregon, Washington, Idaho and western continental possessions and yet, in 1843, population of 3700 people, all men, gold seekers. At that time San Francisco had no schools, no churches and no charitable institutions. Including the populations of Alameda, Oakland, Berkeley, Fruitvale and Vallejo across the bay, San Francisco now has a population of over 800,000. Next to New York City, San Francisco has the largest shipping interests in the country. If you would put the point of a compass down at the foot of Market Street in San Francisco and sweep the other point of the compass out to the meridian passing along the western coast of Alaska and then describe your circle, you would find that the eastern point of the compass would nearly touch the eastern coast of Maine. San Francisco, with the Pacific Coast cities, San Diego, Los Angeles, Portland, Tacoma and Seattle, constitutes a territory that lies just halfway between our eastern and western continental possessions and yet, in 1843, our Congress came very nearly giving away all of this territory west of the Rocky Mountains to Great Britain in exchange for the cod fisheries off the coast of Newfoundland. There is more than enough salmon canned in six months along the Columbia River to buy all the cod fisheries off the coast of Newfoundland. There is a salmon cannery trust in Portland with a capitalization of $37,000,000.

The growth of the southland is equally marvelous. A recent number of *World's Work* was devoted to the development of the South during the last few years. There has been more railroad building in the South during recent years, than in all other parts of the country. There has been larger development in scientific farming, as well. Fifty-five years ago Birmingham, Alabama, was a cow pasture. Today its steel mills fix the market price of steel in the world because they have the best ore in the world so near at hand. Birmingham had a greater percentage of growth than any other city on American soil during the last ten years. New commercial buildings, new hotels, new schools, colleges and splendid new church buildings are going up all over the South. It used to be that all the cotton of the South was shipped to New England cotton mills. Today the largest cotton mills of the world are in the Piedmont district of South Carolina, North Carolina and Georgia.

West of the Mississippi alone, more than 40,000 churches have been established by the work of the various Protestant home missionary and church extension societies. In spite of the declarations of the king of England, forbidding settlements beyond the Alleghanies and in spite of Senator Benton's suggestion that the Rocky Mountains become the western boundary of our nation, the people have swept across all barriers like the resistless morning light and jocund day stands tiptoe upon the misty mountain heights bidding the people enter this splendid western country.

From the beginning of our Restoration movement the evangelists of Christ went with this tide of population and with the aid of our home society, Christian Woman's Board of Missions, and Church Extension Board there are now hundreds of flourishing churches from Seattle to San Diego. But in this western country there is still much land to be possessed. When a few years ago a home mission survey was made of the West, it was found that there were over 4,000 towns with populations of from 300 to 1,200 people, where there were post offices, in which there were no Protestant churches. Surely these facts must challenge not only the admiration of aggressive Christian people but must also challenge their best enterprise.

How shall we make North America Christian? "The good seed are the children of the kingdom." This seed is scattered throughout the continent. Let us help them to take root in the soil. Bands of Disciples are gathered everywhere. We must help them in each community to become the light of the world, the salt of the earth and the leaven in the lump. This must be done through the help of the United Christian Missionary Society, which has already helped in the organization of more than 3,000 churches, helping them also to self-support.

Chen Da Ma

By MARY FRANCES KELLY

Loyalty to one's mistress unto death is no light test for a servant; but for Miss Kelly, Chen Da-ma met that test without question. It is a fascinating story that Miss Kelly is telling of the spiritual growth of this Chinese servant under the influence of Christ.

VI. Loyalty

IN 1900 all North China was like one seething cauldron from Boxers. Early in June we began hearing mutterings of the coming storm. On June 17 the foreign legations were placed under fire and for two months that bombardment never ceased. While it continued, the rest of the world was unable to get any word from the beleaguered city. During the first month of that time we remained in Nanking while the air was charged with horrible rumors of what was taking place in the north and what was about to take place with us.

One never-to-be-forgotten evening was when blind Chang Da-ma, one of our faithful Christians, came to our house about nine o'clock and pleaded with us to go away. She said her sons had heard in the city that every foreigner was to be killed that night and every foreign home, church, school or hospital was to be burned. We did not believe this would come to pass and we told her so, thanking her for her kind solicitation. She urged and begged that we go away. We reminded her that "God is good and he will take care of us." "Yes, but the people are bad. You do not know how bad," was her reply. We assured her that God was stronger than all the bad men combined and could re-

strain their evil designs, and that he would do so unless it was for the advancement of his kingdom for us to die, in which case we were very wiling. She was not convinced. She stamped both feet and cried, "If I could only make you understand the danger." I finally said, "Chen Da-ma, you ask us to go away; where would we go? Everyone knows we are foreigners. Were we to try to disguise ourselves in Chinese dress our walk would betray us. Whoever would shelter us would be liable to the same fate as ourselves. We could not ask any friend to incur such a risk for us." "Oh, I don't know where to tell you to go; but I do implore you to go away," she pleaded. "It cannot be done tonight," I answered. "Then promise me one thing," she continued, "and that is that you will not go to bed before midnight. The attack is to be made at that hour." It was already past eleven so the promise was not hard to give.

AFTER hearing the reports of how Christians were being slaughtered in the north, we made up our minds we would not desert our little flock. But on July 18 the order came from the American consul asking all American citizens to go to Shanghai. That was one of the hardest days of my life. It seemed to us that the voice of God said, "stay" and the voice of man said, "go." We called a few of our trusted Christians together and told them of the order, asking them what they thought we should do. They, to whom the word of an official was like a command of God, said, "You must go, of course." "But what will you do in case of an attack?" we asked. Our faithful old gateman was the spokesman. "We will take care of the place as long as possible, of course. But if the place were really attacked by a large mob, our staying would be useless. In that case we could flee and when we got an hour's distance from home no one would know us. They would not know we were Christians and we could hide. But you cannot hide. Everyone knows you are foreigners and we would not leave you. So in trying to protect you we should probably be killed together. Your staying will really endanger us." That decided us. We began to pack. Now came our dealings with Chen Da-ma. "I am going with you," she said. "But I cannot take you," I replied. "You will have to take me for I will not leave you." "But you will be in danger if you are with me, a foreigner." "I will die with you, but I will not leave you," was her decided reply. I saw I had to present a different motive.

"I am going to Shanghai," I said. "Already it is filled with refugees. I do not know where I am going. I shall have to ask someone to take me in. I cannot ask them to take two people when it is only necessary to take one." She was baffled but not convinced. A sadder face I never saw than hers when we left. To show you how different was her attitude during the rebellion of 1911, when there was an opportunity to serve God in a different capacity, I will give you Eva Raw Baird's account:

> We forsaw the siege of Nanking. Miss Kelly was on furlough and I was the only foreigner at the South Gate. I told Chen Da-ma that when the American consul ordered me out, I would have to go, perhaps only to the north city where our other missionaries were, possibly to Shanghai, and that I wanted her to be ready to go with me. She answered me calmly, "I am not going." "Not going," I said, "Why not? You must go. I want to protect you and I am responsible to Miss Kelly for your safety." "No," she said, "I am not going. The widows in the Home (recent converts in a government institution) are talking of suicide now. If I stay I can bolster up their faith and help them in this trying time. Then it will be better to have someone living here. Your place will be less likely to be looted if it is occupied. I can look after your things."
>
> I told her things did not matter and tried to make her see that there was real danger. "Yes," she said, "I know, but if worst comes to worst I can put my head on the block and be in heaven in five minutes." Truly for her to die was gain. I had to be away during the siege, and when I came back after five weeks in Shanghai, here was Chen Da-ma calmly bearing witness to the keeping power of her Lord. From the heathen neighbors came the story.
>
> "You are a strange person," they had said to her during the siege. "You eat and sew and make shoes and sleep as though nothing was going to happen." And with the sound of the firing in their ears she answered, "Is there?" "But why did you not get out when you could?" they asked. "We would have gone to Shanghai only too quickly if we had had your chance. You are a fool. Why didn't you go? Your mistress has gone, your pastor has gone. They would have taken you and you didn't go." Her answer was this: "Has God gone?" And so far as anyone knew, in spite of all the storm and stress of a besieged city, God had not gone. "When you convince me that God has gone," she told them, "then I shall want to go quickly."

VII. Loyalty to Her Mistress and to Her God

A FEW months after Anna Louise Fillmore came to China, her freight arrived. As she was unpacking she came to a new shining aluminum teakettle and handed it to the cook. The cook, in delight, danced about, holding the teakettle aloft, emitting little squeals of pleasure and praise of the merits of the teakettle. Chen Da-ma looked on without a smile. She evidently thought this extravagant praise was disparaging to our old smoky one that had done duty so long and was still singing on the kitchen stove. Perhaps it might be reflecting just a shade of criticism on the owner of the old teakettle, so she raised her voice in defence. "Yes, that is a very nice teakettle but it isn't a bit prettier or better than Miss Kelly's was when it came."

The month after Lulu Snyder was married to Dr. Hamilton, Mattie Pounds who was touring China came to visit me and keep me from getting lonely for my associate. One day I had started to the north part of the city when a very bad storm arose. In fact it was more like a young cyclone than anything I have experienced in China. It compelled me to get out of my jinrikisha and take refuge in a store. Chen Da-ma went upstairs to close the windows and Miss Pounds had an opportunity of observing her. When I returned Mattie Pounds said:

> Nothing that will ever be said or written about you or your work will ever express to me as much as the face of Chen Da-ma during the storm. She could not speak to me as I did not know a word of Chinese nor she a word of English, but the concern, yes even agony, pictured on her face when she feared you were in danger was more eloquent than all the eulogies I have ever heard.

For years, in fact ever since opening the Woman's Bible Training School at the South Gate, thirteen years ago, she has acted as office boy to me. That is, when

people have come to see me she has interviewed them first to find the nature of their business, and whether it was urgent enough for me to be called out of a class.

To show you how well qualified she was for this position, I will tell you an experience of last winter. While in the midst of very busy Christmas preparations she came to me saying, "There is a man downstairs who wishes to see you and he won't tell his business. I have a little doubt about that man." I said, "Show him upstairs." There came into our sitting room a man in the dress of a scholar though that dress was pretty old and worn. He said he belonged to our church in Shanghai and mentioned Mr. Ware's and Miss Tonkin's names casually. He also mentioned the location of the church and the name of the Chinese pastor. He said that a few years ago his brother had been appointed an official in Hankow and he had gone there to be his private secretary. Some months before, during the rebellion in Hankow the rebels had come into his brother's office and killed him. My informant said that he himself had been bound and gagged while the rebels looted nearly two thousand dollars and all their clothing and other belongings. He had then been thrown into prison where he had lain for months and had been released only the week before. The Red Cross had given him the clothes he wore and enough money for him to get to Nanking. In Shanghai he had a sister and many friends and could get a job. All he needed now was the price of a railroad ticket to get to these friends.

I sent for Mr. Hsia, the pastor, to test the genuineness of this man but he was out. It was near Christmas. The air was fairly tingling with the Christmas spirit. I thought I could not enjoy my Christmas if I allowed this brother to go begging on the streets of Nanking just on the possibility that his story might be untrue. It sounded highly melodramatic but still very plausible, knowing China as I do. I gave him the two dollars necessary and urged him to hurry, for by doing so he could catch the afternoon train and be with his sister that night in Shanghai. He almost wept with gratitude. His parting bow was very profound. Several days later I found he was using the same story at the Drum Tower with our missionaries there and had done so in Wuhu a few weeks earlier. You see now why I used Chen Da-ma as office boy. Her discernment of her own people was deeper than mine. She could not read books but she could read character.

The first three days of September, 1913, the city of Nanking was looted by soldiers who had been sent to suppress a rebellion that had its headquarters there. For over a month these soldiers had tried to gain entrance and failed, the city gates being closed against them. Dr. Macklin acted the part of peacemaker and succeeded in gaining a promise from the attacking General Chang Hsun that if the rebels opened the city gates his soldiers would go in peacefully. The looting of almost the entire city, the burning of homes and places of business of all who refused to give to the soldiers their all and the violation of thousands of women showed the value of the general's promise.

Tens of thousands of people were left in a destitute condition and we did what relief work we could. Nearly two hundred women were registered at the South Gate to do sewing. They were paid a good wage to make plain clothes for a city that faced winter in the few thin tattered summer garments left them when the soldiers visited them. Many were left entirely without bedding. At such a time those who are dependent on others naturally suffer first. The old women of the poor were among the first to feel the keen pinch of desperate hunger. We very carefully registered three hundred of these who were mostly friends and relatives of those we knew. To each of these we gave a peck of rice a month, about the amount consumed by one person.

AT one of our Sunday afternoon woman's meetings I said, "You know that there are many old ladies in this city starving, and that we here can feed only three hundred. So you see if any woman is taking this rice who does not need it to keep her from starving to death, she is making some other old lady in this city die of hunger." On Wednesday of that week while I was teaching a class, Mrs. Gold, the mother of one of our next door neighbors, came and brought her bamboo ticket and the bag for holding her rice which we had provided. She had received rice once. Chen Da-ma received her. Mrs. Gold said, "I have not been able to sleep since Sunday." "Why?" asked Chen Da-ma. "You remember what Miss Kelly said at the meeting last Sunday, if any one was receiving this rice who was not actually starving, they were causing some other old lady to starve to death." "Yes, I remember." "Well, I am very poor. But I will not starve to death if I do not get this rice. My son will not permit that and my daughter would not. So since Sunday I have been unable to sleep. I feel I have sinned against God and man. I have brought back my bag and ticket to return them and ask what penance I can do that will win God's forgiveness."

Chen Da-ma looked at this woman and like the Master of old when he looked at the rich young man, she saw this soul was not far from the kingdom, so she said, "If you will return that ticket and bag next Sunday when all the women are present at the meeting and will tell them just what you have told me, I believe God will forgive you."

When my class was finished, Mrs. Gold had gone and Chen Da-ma reported what she had done. I gasped at her bold handling of the case and wondered if we should ever see Mrs. Gold again. But sure enough, on Sunday afternoon when the women were assembled, I saw Mrs. Gold rather far back in the audience. At the close of the address, in order to give her an opportunity, I said, "If anyone present has anything to say on any subject whatever, she may say it now." Mrs. Gold arose, walked to the front, laid the ticket and bag on the table, faced the hundred women and told them her story. It made a deep impression on them all, and Mrs. Gold surrendered herself to be a Christian, which she continues to be to this day.

Columbus

By ELLIOTT I. OSGOOD

Dr. Osgood's stories from Chuchow, China, are always interesting reading. This one of Pastor Ko is no exception.

THAT is what foreign associates in famine work delight to call him. His name, Ko Luen-pu, is not only the Chinese transliteration of the discoverer of America, but he himself has the spirit of a discoverer. New methods of work, new souls to save, new needy to rescue; in these things he specializes. He has never been afraid to volunteer for any good work, be it among famine sufferers, for war work in France or for missionary work in distant parts of China. He has never been afraid to put his hand to the task before him. He does not share the ideas of so many Chinese who think it a disgrace to soil their hands. It is these qualities which have put him in a place where he is honored by foreign and Chinese friends alike.

—*E. I. Osgood.*

Pastor Ko Luen-pu

With his wife, two sons and aged mother, all Christians.

From the fact that he is always willing, always working, he has many responsibilities placed on him. Last year he was superintendent of Chuchow's eleven country chapels, handled an industrial work for the poor, was a member of the Chuchow District Council, also a member of the governing committee of our Mission, was a delegate to the National Christian Conference in Shanghai, organized and led an evangelistic team and was appointed by the local government to lay out plans for a refuge for slave girls (otherwise known as *sing sing* girls).

He is fifty years old. Twenty-two years ago he came marching into this city as a traveling photographer. He traveled from place to place doing a work that was then new to the Chinese. He made a good living. He had not expected to remain permanently in Chuchow, but was drawn into touch with the local church and was fascinated by the fellowship he found there. It was not long before he was baptized and he began doing volunteer preaching at once. When trade would die down in his business here he would go out to some neighboring place, but invariably return. Finally he turned over his outfit (by this time he had one purchased from Montgomery Ward and Company) to a relative and consecrated his entire time to Christian service, at a less salary than he had been earning in his business.

He became evangelist for the medical work, but his hands were soon cleansing the foul ulcers and sore eyes. He ministered as he preached. A city lies twenty miles south of Chuchow. He was sent down there and it was not long before he had started a day school in the church, was preaching weekly in the prison and teaching the people how to clean streets. Then he was given opportunity to spend a year in our newly starting Bible school.

Just after the Revolution of 1911 he was transferred back to Chuchow city. It was a time when we were pushing reform work in this city. Ko threw himself into the task. We laid macadamized streets and he showed the men how to lay the curbing. We had a bridge to put up and Ko went down into the mud and laid the first bricks of the foundation. The magistrate gave money for the construction of some public lavatories and Ko headed up the task. There came to this region the only real famine we have had in twenty-five years. Ko organized 800 needy people into companies and squads and the city witnessed a cleaning such as it never before had had.

It turned his thought toward the poor whom we always have with us, forever dying around us. He secured from the new local government a grant of public land at a small rental and organized a company for putting the poor to work. It did not work completely, for some of the rich were not so far-seeing as he and many of the poor preferred to beg rather than work. But it gave Ko his life hobby. Poor Christians always find his ears open to their plea. He does not always give them money, but he always tries to find them work.

In 1919 this station was left with only one foreigner in command. A district council of Christian leaders was organized. Ko was placed in charge of the country chapels. Nine evangelists and pastors have not worked

—*E. I. Osgood.*

Baptized Easter Day, 1923

Most of the boys are second generation Christians.

Chinese Types

In the center: four girls from our Chuchow girls' school. There are 160 girls in the school. At the left, Mrs. Chao, converted in Luchowfu, trained in Nanking, and now Bible woman in Chuchow. At the right, Chuchow hospital manager, condemned to be beheaded in 1913, saved by the missionaries and consecrated to Christian service.

—E. I. Osgood.

under him, but found in him a fellow-worker and strong encouragement. No foreigner has handled the work so well, or been so persistently in the field as he. Some places he can visit by train, but most of them must be reached by roads over hills and mountains. Most of the time he walks. He has not grown rich in the work. Some of the churches have raised a part of the sum needed for a new building. Other places have been buying land. A number of the workers have started independent schools. Every once in a while some poor Christian dies and help must be given for burying him. The family is left in destitute circumstances. These things happen in eleven little churches and Ko is connected with them all. Local workers give and so does Ko. He has often wondered how far his purse can stretch. It has stretched many times, but is still intact. He does not believe in debts.

In 1920 famine relief was done over a large area in North China. Volunteers were called for. Nanking missionaries went up for a time and one of them asked that Ko might go with him. Up there he became known as Columbus. He discovered many things, most of them labor-saving devices. He had the oversight of distribution of grain for a large section of country. Some days 10,000 checks would be brought in and 10,000 people would take back grain to their homes. Labor-saving devices had to be invented to meet such conditions, and Ko invented them. Foreigners reported that it did not matter if they came and went, so long as Ko was kept on the job. A beautiful silk banner hangs in his home which says that the people up there believed the same thing.

He found the poor people were selling their wives and girls. A refuge for women and girls was needed. Ko got one started. A trustworthy Christian woman had to be found to take it in charge. That is where Mrs. Ko, or Esther Ko as we call her, came in. The foreigners reasoned that if Ko was so strong a man, his wife could not be a weak woman. She went up and did her part in the work with the same consecration as he was showing.

Well do we remember when Mrs. Ko first came to Chuchow. She was a raw country girl, a blue piece of cloth tied about her black hair. Not long after they established their home here she too was baptized. Then came along his already aged mother and she too became a Christian. She is eighty-eight years old now, but she keeps alive and interested in life by doing the little jobs about the home. She still can sing an old-fashioned country song.

Three girls and two boys have blessed the home. Our local mission schools carry pupils through the primary grades. How could they find money to send so many children to Nanking for high school, let alone college? They succeeded with the first two girls, but cost of living since the World War has made times hard even for the Chinese. While they were praying over the problem there came up from Shanghai a Christian business man and his wife who inspected our schools in Nanking. They decided to give two scholarships to the girls' school there. Without even our asking or knowing it, one of these scholarships was offered to Ko Pao-chen, the third daughter.

One day Mrs. Ko said to me:

> I have often been anxious about some problems, but over and over again I have been amazed to find that God met them in ways we dreamed not of. I came to Chuchow an awkward country girl. Today God has so blessed me that I do not fear to meet the best women in the city. Few of them have had more experiences than I. Few of them can read as I read my Bible. I have traveled more than the average. I have been willing to use this knowledge and experience in the Father's service and he has richly rewarded our home. He has never failed us.

Last year there was a very cold winter. Refugees from a northern famine were freezing to death in crude shelters they found about the city. The local government gave $400 to our hospital to gather these in and a hundred were given shelter and food until the winter was past. Out of this grew the desire on the part of our Christian leaders not to help these unfortunates temporarily, but to establish a permanent department for putting worthy ones back on their feet. From various quarters sums of money were gathered in. Ko was asked to take the management. It is work after his own heart. Ever since the Revolution he has dreamed of such a work. A few boys were gathered in, a local basket maker was hired and work in bamboo was started. We had on hand some hand looms for weaving towels. They had been left over from a previous work among famine boys. Ko added hand and foot power machinery for cleaning, spinning and weaving cotton into cloth. The funds then obtained are nearly exhausted. Ko is now working with all his heart to get the city to adopt this as part of their philanthropic work. He is organizing a board of managers of both Christians and non-Christians. He expects the Christians to do most of the work and the non-Christians to hunt for the money. He himself is working in both lines. He has sent out letters to Americans and Chinese enlisting their interest and funds. Anhwei Province has been backward in philanthropic work and he intends to take away this shame. One starving man saved is one less burden on Chinese society and government. In his hands it is usually one more saved for Christ, for he never forgets to preach the gospel.

—Bretzman, Indianapolis.

Commencement at the College of Missions

FOR visitors the College of Missions commencement began with the appointment and ordination service held this year in Graham Chapel on Tuesday evening, June 5. It is hard for one who comes as a stranger into the College of Missions atmosphere to realize just how much of life and prayer and direct preparation has gone to the making of that service perfect in its simplicity.

The ordination charge given by S. G. Fisher of Muncie, Indiana, formed a fitting prelude to the simple but impressive service of the "laying on of hands." He spoke of the "I saw the Lord" of Isaiah, and Paul's, "He was seen of me," as the vision without which there is no call; not perhaps just as Paul had seen his Lord, but in the crowded ways of life or through the eyes of some servant of God, must have come the vision of humanity as sheep without a shepherd and the voice of the Master, "Come, catch these men for Me." He spoke of the high calling, the exaltation that must not be lost even in work that becomes monotonous, grinding and trying to the soul, for wherever Christ is, is up. He spoke of this setting apart to the ministry, not by any ecclesiastical machinery, but by the Holy Spirit and the church, which, just as the church at Antioch went with and in Paul and Barnabas, goes with those whom it sends out to serve. And he charged these young missionaries to think no ill of the church, but to love it as Christ loved, even when most of it had deserted him; as Paul loved, praying for it without ceasing. Even if the church is slow to hear and slower to respond, remember how much God has been able to do through the church and be patient even as God is patient.

As the group of thirty-eight, of whom three had already been tested in service and the rest had just received their appointment at home or abroad, knelt to reaffirm their faith, they received the blessing of the church through the prayer of Dr. Jabez Hall and answered in the words of that hymn of consecration, that expressed so well the spirit in which they accepted as personal the great commission:

More holiness give me,
More strivings within;
More patience in sufferings,
More sorrow for sin.
More faith in my Savior,
More sense of His care;
More joy in His service,
More purpose in prayer.

—Bretzman, Indianapolis.

The Masters of Arts Group

Left to right: Ruth R. Leslie, B.A., Bethany; C. Manly Morton, B. A., Atlantic Christian College; Willard F. Learned, B.A., Occidental College; Martha Newell Trimble, B.A., Kentucky Wesleyan College; Raymond A. Peterson, B.A., Butler College; Donald A. McGavran, B.A., Butler College, B.D., *cum laude*, Yale Divinity School; Eva Mary Hill, B.A., Whitman College; Carl W. Vissering, B.A., Eureka College.

Commencement day started early, and long before nine o'clock the halls were filled with strange African figures, Filipino ladies with their big sleeves, insistent demands for Miss Mattie

—Bretzman, Indianapolis.

As It Is Done in Pagan Africa

Following the death of the husband, two old slave wives have been bound for burial-sacrifice and two child wives are about to be sold to a heathen purchaser who is bargaining for them. The second episode gave a glimpse into the mission hospital and church, where a Christian wedding is celebrated.

Burgess to make sure that *saris* were correctly adjusted, and all the pleasant bustle that marks such a day.

June weather favored the picturesque outdoor setting for the pageants and action moved quickly from the death scene of an African chief with its tragic consequences for his wives, to an oriental Christian student conference in China and a vivid portrayal of what mother-in-law and widowhood may mean to an Indian girl. The Tibetan episode was especially interesting because the Ogdens helped to reenact a page out of the experience of Mr. Ogden and Lee Gway Gwang in 1910, and because it made so much more vivid than the printed page can, the ceaseless *Om mani padme hum* of the Buddhist lama and the unending turning of the prayer wheel. The last episode was symbolic, representing the old superstitions of the Filipinos which still flourish among the older generation in the villages of the interior, and the selfishness of Western civilization unless accompanied by Christian idealism. Much of the credit for the spirited presentation of the pageants and for the skillful blending of their variety so that they all seemed to be part of one story, belongs to Miss Grace McGavran, who added this to her work as college librarian.

After a brief interval came the commencement exercises before an audience sheltered from the sun by the great trees. A group of eight received the degree of Master of Arts, while twenty-eight were given certificates in recognition of special preparation. We give below a synopsis of the commencement address delivered by Stephen E. Fisher, of Champaign, Illinois, especially because, while he drew his inspiration from the group before him, his message is not so much for those who are going out to serve as for those who "tarry by the stuff."

The commencement luncheon which followed is always a time for good fellowship and its service a marvel of efficiency. In the afternoon the weather turned traitor and the college valedictory had to be postponed for an hour. But College of Missions students and their friends are not the kind of people whom rain daunts and the ivy ceremony took place on the campus with its usual impressiveness. The planting of the ivy by W. H. Fonger, the acceptance of its care by H. A. Russell, the charge of the Seniors by Ruth Leslie, and the Junior reply by Minnie Nicholson with the faculty farewell by Dr. Brown, formed the vocal part of the ceremony. Then came the silent severing of the chain between those who leave the College of Missions and those who stay for another year; then between those who go to different countries and finally between individuals, and as the Juniors left the campus to form a new circle so that the succession should not be broken, commencement day was over.

It is well to recall some of the facts to which S. J. Corey alluded in his annual report made at the commencement exercises. The College of Missions was the outgrowth of the report on the training of missionaries made at the Edinburgh Con-

—Bretzman, Indianapolis.

The New Orient

The governor and the head priest of this Buddhist temple have just given their consent to its use for a conference of the Christian students of the Orient.

—Bretzman, Indianapolis.

The Tragedy of Being a Woman in India

The Indian pageant started with the gayety of a child marriage, went through the illness and death of the bridegroom, the stripping from the bride of her bright sari and jewels, her start on a pilgrimage to expiate the sin of causing her husband's death, and her decision to seek a new hope in the Christian Mission at Kulpahar.

ference in 1910, and can look back on twelve years of pioneering in its difficult task. Three hundred eighty-five students have matriculated during that period and of that number 202 have gone to the foreign field; forty-eight to India; twenty-five to South America; thirty-four to China; twelve to Tibet; thirty to Africa; twenty to Mexico; ten to the Philippines; sixteen to Japan; six to Porto Rico; one to Cuba. Twenty students have secured the degree of Master of Arts. In the year 1923, forty-nine students were in attendance. The year was marked by President Paul's absence in the Orient, by the decision to include the teaching of the Bible in the curriculum, instead of depending entirely as before on the faculty of Butler College for such instruction, and the establishment of a chair in the Tibetan language and culture made possible by the Shelton Memorial Fund.

The Life of Our Day and Its Leadership

By STEPHEN E. FISHER

Synopsis of Mr. Fisher's address at the commencement of the College of Missions, June 6, 1923.

IT is said that a few years after the close of the Civil War a young man, whose father had been a warm friend of Wendell Phillips and closely associated with him during the great struggle, spent an afternoon with Mr. Phillips in his Boston home. During the hours of that afternoon the older man lived over many of the stirring events of the civil strife. As the young man was bidding his host good-by, he said,

The Burning of the Gods

By Lee Gway Gwang and Mr. Ogden. The Christian family to whom the paper gods belonged are watching sympathetically while the lamas whirl their prayer wheels more fervently and chant their monotonous, Om mani padme hum.

"Mr. Phillips, if I had lived in your day I might have been heroic too." It was with a look of disappointment that Mr. Phillips answered:

> Young man, did you hear Frances Willard last night in Faneuil Hall? Young man, there are yet great battles to be fought for the common good; *this is my day* and he who is not heroic now would not have been heroic then.

When we come together with young people for an occasion such as this we are always conscious we meet with them who are to lead our life tomorrow. Our prayer is that they may indeed be men and women "of our day" and that they may be given power "to see things as they are." Phillips Brooks says of the days of Milton: "It was a time of good, strong, plain words and Milton was a man of his time." Truly these who are going out to the ends of the world for leadership have come upon a time when sturdy thinking and strong plain words are needed.

Miss Maude Royden speaking at the University of Illinois, recently said:

> I almost dread to read your morning papers for fear I shall discover some new abyss into which Europe has fallen. When I know the perplexities of my own people and the deep problems of America, are we of the two great English-speaking peoples to be found powerless to stem the tide of destructive forces? We know the wonderful story of the civilizations of Rome, Greece, Babylon and Egypt. These great civilizations have vanished from the earth. Is there a fatality among nations? Will our civilization also pass?

On a recent Sunday morning I found the following news items, strikingly illustrative of the world situation to which Miss Royden referred, in the Chicago *Tribune* of May 20, 1923: "Houston, Texas.—A judge in the District Court here today granted 212 divorces in 245 minutes. This record surpasses any previously recorded in District Court here." From the same page I read the distressing story of the bandits who had held up a train in China and were holding for ransom both American and European captives; and again from the same page an article headed, "Bandits Hold Up Illinois Town with Guns and Rob the Post Office," the story of a holdup and robbery at Assumption, Illinois.

The Spirit of Missions in the Philippines

The pageant begins with a native trial scene with its resort to the spirits of the rice fields and to trial by fire and water for justice. American Justice and Education come driving out ignorance, but it remains for the Spirit of Missions to banish selfishness and to bring in the spirit of brotherhood.

on May 19. Banditry is not at all a thing peculiar to China. From another paper on the same date I read the sordid tale of a banquet served by a group of the very rich in a fashionable club in the East at $150 per plate, while from another column was heralded the appeal to hasten the drive for Near East relief lest a host of little children perish with hunger. On the editorial page of the Chicago *Tribune* of that date was found an editorial entitled, "A Crime Prevention Bureau." The statement was made: "Chicago taxpayers pay out approximately fourteen million dollars annually to maintain police, court and jail machinery. Eighty-five per cent of Chicago's crime is committed by youths under 21 years of age. Of the total amount of the cost of crime annually in Chicago, therefore, nearly twelve million dollars is due to the criminal activities of adolescents."

"In the mud and scum of things, something always, always sings," and so, dismal as the outlook appears when taking account of the sordid epitome of the day's news, there is a more cheering side to the situation found in the fact that great leaders of our national and world life are beginning to sound the clarion call showing the way out. Just a few months before his death Colonel Waterson, editor of the Louisville *Courier-Journal,* wrote an editorial entitled "Just One Chance Left." After reviewing the perplexing hopelessness of the world life in the months following the war he said, "There is just one chance left. This is found in the religion of Jesus Christ."

Alfred Noyes, English poet and philosopher, said at the University of Illinois a little while ago, "There is one word the teacher needs to say to his pupil, the parent to his child, employer and employee each to the other, namely: 'In the Beginning, God!' "

In his letter of May 8, 1923, addressed to clients who are college graduates, Mr. Babson writes:

> Land, labor and capital existed long before there was even civilization. Many great nations such as Babylon, Persia, Egypt, Greece and Rome possessed land, labor and capital in abundance but failed for want of this important quality, the spiritual factor. Two men graduate from the same law school and get the same degree; one uses his education to uphold the law and the other uses his education to help men to evade the law. Two chemists graduate from the same technical school; one uses his training to make foods pure, the other uses the same training to adulterate foods. The great need of the hour is more sane religion. Education, unless guided by a religious purpose, is a very dangerous possession. Giving wrong economic teaching to the average man is like giving a gun to a maniac.

Judge Humphrey of Queens County Court, New York, says: "Our crime is committed almost wholly by those whom the Sunday school does not reach; of the thousands of those before me in the last sixteen years, there has been but one offender actively connected with the Sunday school;" and Judge Faucett of Brooklyn recently said that in seven years on the circuit bench he had never had in his court on trial a man or woman, boy or girl, who was at the time actively related to a church; he stated that he had tried many cases for divorce and that he had never had in his court a divorce case where both man and woman were at the time active members of a church.

It is a great day in the life of our world, distraught like a beleaguered ship, when men who know life, strong leaders that they are, begin to speak in no uncertain phrase of our greatest need, each sounding in his own way the same note, "In the beginning, God!" These whom we are sending forth, many of them to blaze paths "where highways never ran" have been trained to build with God.

If it is a noble thing to represent a great nation in some foreign court of our world life, then how transcendently supreme is the privilege of these whose graduation we celebrate today. They go to represent the King of Kings to the people of many lands. A great brotherhood sends them forth in fullest confidence. We bid them Godspeed. Whatever betide in our world life God lives, the human soul is unconquerable, goodness and power are in the world and the living presence of him we know as the Christ. We know these as love. We feel them as power. Their touch upon us makes us optimists, idealists, altruists, and we dream. We are trustees of a great heritage. We shall not betray the trust. In the forge of Fire and Time and Toil with patience infinite, the great Master Builder fashions the destiny of humanity. And so, whether here or yonder, we shall work with him content.

Years ago, journeying from her New England home across the continent, Katherine Lee Bates wrote of "spacious skies" and "mountain majesties" and "fruited plain," and then she sang of the dream of the City of Man which God will build through leadership such as these we bid Godspeed today. May we not expand the vision and see America as God's agent for its realization throughout the earth.

How Long! O Lord! How Long!

A quotation from a personal letter written by one of our trained nurses on the field, who is carrying on while the hospital doctor is home on furlough.

HOW much longer does it have to go on? It is 4:30 A. M. and I have just come from the deathbed of one of our brightest young men. Can you imagine what it means to watch a life go out and think perhaps you might have saved it had you known what to do? It is quite different than having him go knowing all had been done that could be done. But they depend on me and I fail them because I do not know!

Yes, I know all the arguments. I am doing the best I can. I can do a little more perhaps than some of those without nursing training; better a nurse than nothing. But what good are any such arguments when the people are sick, suffering and dying and no one competent to help them.

I have two other patients with temperature of 105 degrees. Quinine, and everything else I know of, does not touch them. What more can I do? Just let them die? O, yes, in a couple of hours I will go out and see how those who are left are getting along and do all I can for them and make them think it is the best that can be done, and I will rejoice that I am able to do that little bit, but why can't one of those many doctors, hunting for something to do at home, come and help?

Where Fear Reigns Supreme

By MARION H. DUNCAN

One of the group of new missionaries who accompanied Dr. Shelton on his last journey to Batang.

DR. SHELTON told us more than once that he believed that Tibet was the last stronghold of the devil. This isolated country with its sky-piercing mountains, its perpetual snows, its deep torrent-ridden valleys, its wide sand-beaten plains, its wild-looking people forever mumbling exorcising formulas, makes a fitting abode for his Satanic Majesty. The unconquered grandeur of nature breeds not only awe and fear but is linked with the fear of supposedly evil spirits which may reside in those forces. No land needs more the purifying, inspirational power of Jesus. Where lying is often the means of livelihood or of saving life, where thieving is the occupation of many tribes, where murder is so common that every man is armed with sword or gun to defend his life, where filth and sin are alike indescribable, Christianity has much to offer that is new and untried. Perhaps their sin is not so much immoral as unmoral; no vivid conceptions of what sin is can be said to exist.

Lying is one of the commonest sins with which we have to deal. It seems almost impossible to eradicate. One of the members of the mission raised a girl for years in the home and yet in the presence of us all she deliberately told a falsehood when no punishment more than a deprivation of the desire to wander upon the street would have followed. When we are out hunting and ask questions concerning game they will tell us it is in such and such a place, when the very next person will deny that any game ever existed in that place. Lying seems to be a sort of pleasure or a desire to talk. Yet there are times when robbers come seeking for revenge upon a person when lies will save a life or property. The natives have little confidence in each other, whereas the word of a foreigner is inviolable. The greatest asset of the foreigner is his integrity, for his word is implicitly believed, no matter what is at stake. They trust the foreigners more than they trust each other.

As to robbery, the whole section of country which lies southeast of Batang is one vast den of robbers. The Chinese have never been able to hold the country even with force. The Shangchen country with Lolos south and east of them is safe traveling only with an army. The Gemba, who were responsible for the killing of Dr. Shelton, still continue to rob and kill. Not a month ago a band of them attacked a Tibetan caravan, killing two soldiers and wounding another, besides carrying away loads of goods and one rifle. These were Tibetan robbers pillaging Tibetans. The incident occurred not far from where Dr. Shelton was attacked.

Murder still can be compensated for by property, if the murderer has wealth enough to satisfy the relatives of the dead. When one of the first missionaries in Batang hired a teacher he asked the man if he had anything against him in which he expected the missionary to aid him. The Tibetan teacher answered, "No," that there was nothing now although he had killed a man in a fight when he was young but he had paid for that a long time ago. On our trip in, one of

—Photograph by M. H. Duncan.

Traveling Pilgrims

Asking a blessing on the harvest with lips and prayer wheels in return for a small sheaf of grain.

—Photograph by M. H. Duncan.

An Old Beggar Asleep

And laughed at by the crowd. The little girls are playing a game resembling jackstones. Very few of them have a chance at school.

—*Photograph by M. H. Duncan.*

Part of the School at Batang with Their Christian Teachers

These children can repeat more Scripture than American children of the same age usually can.

the servants had killed a man in a drunken brawl, and as his father had not been able to pay all that was asked for, this Tibetan servant was not allowed to enter a certain town. Through the offices of Dr. Shelton the official let the Tibetans settle the matter according to custom, so the father turned over most of his property to the heirs of the dead man and our servant was allowed to enter the town in safety.

The marriage relation is not a sacred rite. The Chinese soldiers contract a large number of temporary marriages while quartered in a town, only to leave wife and children to shift for themselves when they leave. Most of our orphans are children whose Chinese fathers were killed or transferred to other towns. Our gardener has had three or four Tibetan wives in his matrimonial career. On our journey in, two and possibly three of the men had one wife in common. Now one of these men has returned to his home, another was jailed for robbing a missionary and is now a fugitive, while the third has married another Tibetan girl, and the deserted wife has attached herself to a Chinese soldier. The much heralded polyandry is not very common, monogamy being the rule.

All of these illustrations have come under my observation within my short experience. There are many men and women living decent lives, yet examples like those given are so numerous that one forgets many of them. The people have lived so many years in a degraded condition that they find it difficult to achieve a purer state of life. The teachings of Jesus have wrought wonders in the lives of many, giving them a hope and a peace that these people never knew before.

Fear seems to be a dominant factor in their lives, fear of evil spirits, fear of starving, fear of misfortune, fear of losing their few worldly goods. These fears, played upon by lamas but little advanced in wisdom from the laymen, keep the people in servile subjection to superstitious beliefs. To propitiate evil spirits and secure the good will of the gods are the chief ends of their religion. Good spirits will not harm the individual, so little attention is paid to them. If the images of the gods which may be seen in the lamasery are any index to the conceptions existing in the minds of individuals, no one can blame them for being in mortal fear of their gods. What we call ill luck, accidents and unusual incidents are ascribed by Tibetans to spirits. Life is so beset with ills that most spirits must be evil. To these people the Christ with his message of peace and happiness of soul, backed by the deeds of service upon the part of the missionaries makes a strong appeal.

The ignorance of the Tibetans is largely the hotbed of their superstition and vice. Not many Tibetans can read and write, while far fewer are the number who can make a pretence of being educated. Books which deal largely with the Buddhist religion are to be found only in lamaseries. Writing is mainly the copying of sacred texts, little new literature being produced. The grand, lucid ideas of the founder of Buddhism have in the centuries degenerated into a monotonous ritual for the exorcising of devils. One of our strongest points of contact comes through the school which offers new conceptions of truth, new ideas of life as they seek the broad and deep mysteries of life. Our main thought is Christian education, not only dispelling the darkness of life and of the world, but also replacing the former ignorance with facts of Christianity and of civilized life. Japan is illustrating the danger of the introduction of too rapid civilization without sufficient Christianity. Japan without the stimulus of service for others has not been able to become a creative nation, but remains an imitator of others in progress. The most effective contributions of the world can only come when a nation in the inner soul of its people has a well of spiritual power which stimulates the people in times of prosperity to achieve perfection; in a period of adversity to a conservation of the ideals gained. Christianity is aiming to give to the Tibetans this much needed well of spiritual power. The school has in its ranks Chinese and Tibetans, Buddhists and Mohammedans, the rich and the poor. As an illustration of its far-reaching character, last year there attended the school a boy who was the incarnate lama of the destroyed lamasery in Tachienlu. When a Chinese school was opened, very few boys left to attend the government school, although there

was pressure by the government that those who had attended a Chinese government school before should do so again.

Christ used his divine power of healing for the purpose of glorifying God, as an introduction for his vital spiritual message. The lamas pretend to have the power of scaring away the devil which causes sickness. They are the Tibetan doctors. They have a scant knowledge of herbs but a much fuller knowledge of the efficacy of snake skins, sheep bile, hair charms and the toenails of incarnated priests for making devils scoot. Not long ago, Dr. Hardy was called to set a man's dislocated jaw. He found that the afflicted man had been tormented two days while a number of lamas chanted, rang bells, beat drums and shook sacred *dorjes* in order to drive out the evil spirit which had caused the misfortune. In a few minutes the doctor pushed the jaw back into place. The lamas kept on with their sorcery until the end of the day when they departed with their rupees. The doctor thought they might have changed their tune to one of thanksgiving and praise to their gods for the recovery but he did not know. At another time a man was shot and the charm box, which was worn to ward off bullets, was driven into his body. Imagine the amazement of the patient and others standing near to see the pieces of the charm box extracted from the wound. Truly the missionary doctor has a message of service in the healing of infirmities which can help to secure a favorable reception of Jesus and his love.

All of these points of contact are of no use unless there is an evangelistic accompaniment. The principal purpose of missions is not to educate nor to heal, but to Christianize. The evangelist, by seizing the points of contact, can make his message more effective. His preaching of the teachings and love of Christ will make an impression and secure converts. But an audience will be easily secured and a sympathetic hearing obtained if he can heal the sick. His prospective converts will be made staunch and strong in the Christian faith if they can be taught in a school where love and truth and faith are daily ground into developing character. In the tenth chapter of Proverbs we read that "The lips of the righteous feed many; but the foolish die of lack of understanding." Perhaps more converts have been lost through lack of intelligent shepherding of the sheep or the noncultivation of the soil of the soul than from any other cause.

It is our aim to use all of these factors in the Christianization of Tibet. To minister to a visible need in the lives of these people; by the opening made possible through the offering of knowledge and healing to instill the truths of Jesus into the souls of the Tibetans; this is a task big enough to challenge the life and talents of any man.

Buddhism has failed to uplift men. Instead of purifying itself and remaining clean from the source, the teachings of Gautama have degenerated more and more until today men grovel before hideous devil idols. Gautama would not recognize this worship as being Buddhism and yet that is what it is in reality. Buddhism in Tibet has bettered but little the original worship of stock and stone spirits. Some of the worst forms of sacrifice, as that of human beings, have been eliminated but the meaninglessness, not to mention the obscenity of present offerings, is revolting. The greatest use of Buddhism will be made, when the noble truths of Christianity and the purity of the Savior who died that man might be free from the terrors of sin and death are shown so clearly that the humblest hearer cannot fail to see that his present life of evil spirit worship fades before the love of Christ. Then the Tibetan will make his own comparison of Buddha and Christ and eventually condemn his past beliefs.

The Spiritual Value of Baptism

By CHARLES F. STEVENS

Mr. Stevens is pastor at Bethany, Nebraska, of the church which Cotner College claims as the College Church.

WITH many people a "thus saith the Lord" is sufficient to command instant and implicit obedience, even if they see no particular value or meaning in the act itself. They take it for granted that the Author of the command knows the meaning and they need not inquire. Such obedience shows a splendid attitude of mind and heart and expresses a beautiful and sublime faith. This is the attitude shown by Mary, the mother of Jesus, at the marriage in Cana when, the wine having failed, she said to the servants, "whatsoever he saith unto you, do it." There is, however, an added joy and satisfaction in obedience if one can see some value in the act itself, and particularly so when the act fittingly and strikingly harmonizes with a corresponding inner experience, as it does in the case of baptism. I believe that the proper approach to baptism, even of the action or form, is through an understanding of its spiritual significance.

First let us consider that baptism is a way of administering truth. It is a method of impressing certain fundamental facts, and making them vital, dynamic and efficient in directing conduct. Truth saves, but it must lay hold of the springs of life. Emerson says that we know only so much as we have lived. There is a vast amount of truth that lies loosely upon the consciousness of the world to no avail. In some way it must be driven down into consciousness so that it will take root and command the resources of personality. The outstanding problem today among leaders in education is, how to administer truth to another mind, how to arouse the "inner vision." The search is for some method by which the seed of truth can be buried deep in the soil of the human heart. This is the problem of the musician, the painter, the writer, the teacher, the preacher. The writer may choose one of several methods by which

to "put over" his message. He may use the epic poem, the drama, the novel, the essay. His wisdom is shown in being able to select the method that most naturally carries his truth. Some lodges use very effectively the method of symbolism and the drama. I have seen strong men tremendously moved under a symbolic or dramatic presentation of a very simple truth. The truth was not new to them, but it had not been presented before in such a way that it gripped them.

Jesus is the master-teacher of all ages. Recently I heard one of the leading teachers of English in one of our great state universities say that the method of Jesus's teaching had never been superseded. The simple people hung upon his words. Even the officers who had been sent by his enemies to arrest him returned without him, saying, "Never man so spake." An hour spent with the woman of Samaria at Jacob's well, sent her away with a new vision of life. Jesus dined with Zaccheus and ere he departed the tax-gatherer resolved to give half his goods to the poor, and to restore fourfold to any he had wronged. It should be said, however, by way of encouragement to those that attempt to teach, that Jesus occasionally found the "wayside hearer" as he indicates in the parable of the Sower. Many methods were used by Jesus to bring home the truth to the souls of men. He constantly made use of the parable. The lesson is made so apparent it is next to impossible to get away from his parables. In baptism we have a sort of combination of symbolism and drama. Baptism drives home to the heart of one becoming a Christian a great truth that will be of inestimable value to him all through his life, and it is nothing less than a tragedy if he does not get that help.

What, now, is the truth, or lesson, which Jesus proposed to administer by means of baptism? Paul seems to have mastered the mind of Christ on this point more completely than any other of the New Testament writers. Baptism was to him a delightful and vital part of his Christian experience. For him, it closed the old world and opened the new. It was the act in which he actually "put on Christ." It translated him from the kingdom of darkness into the kingdom of God's dear Son.

First, then, baptism symbolizes the central facts of the gospel, which are: the death, burial and resurrection of Jesus. Defining that gospel which he had preached unto the Corinthians, Paul says, "For I delivered unto you first of all that which also I received: that Christ died for our sins according to the Scriptures; and that he was buried; and that he hath been raised on the third day according to the Scriptures." Paul hinged everything upon these facts, for he says, "And if Christ hath not been raised then is our preaching vain, your faith also is vain." Now in baptism the candidate is supposed to symbolize these facts, actually experience them. A man in the process of conversion is supposed to die to sin, thus entering into Christ's death. He ought to be through with the old life, for, "how can we that are dead to sin live any longer therein?" Naturally the next step is burial. Still following Paul's thought, "Or are ye ignorant that all we who were baptized into Christ were baptized into his death? We were buried therefore with him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection." The Christian therefore has died with Christ, has been buried with Christ, has been raised to walk with Christ.

All this should impress us with our complete oneness with Jesus. One should come from the waters of baptism feeling that an at-one-ment has been made. He should be able to appreciate the meaning of the words, "I am crucified with Christ, nevertheless, I live, yet not I but Christ liveth in me." He has become a "partaker of the divine nature." There is nothing the Christian needs more than the consciousness of Jesus' presence with him all the way. He is bound to Jesus by the strong cord of love which carries the emotions of his heart to the heart of Jesus, and those of Jesus to his own. His life is hid with Christ in God. Baptism is one way, we believe the most effective way, of carrying these truths over into the human heart.

Is there anything that we as ministers and administrators of baptism, can do to help those we baptize to get these lessons? Yes, indeed, and we are not guiltless if we carelessly let people pass through the service of baptism without an effort to help them see its spiritual value. First, we can see to it that the arrangement of baptistry and the order of service are the best possible. Then we can see to it that the candidates for baptism are thoroughly instructed with reference to the meaning of the ordinance.

For a number of years I have made it a practice to prepare the children, who are old enough, for baptism on Easter Sunday. Easter is an especially fitting time to baptize. The day and the season stir holy emotions in the soul, warm the heart and make it receptive to divine influences. I use the teachers of the Bible school as much as possible in teaching the children, and also urge upon the parents their responsibility and opportunity. As a sort of a by-product, I have always found that in preparing the children, some older people are prepared, too. The more I use the season this way, the more I am impressed with the wisdom of it.

Last Easter Sunday I baptized, among others, a child nine years old. Before the service I noticed that Elizabeth's mother came with her. While other children were being baptized I observed that Elizabeth's mother had taken the child in her arms and was talking to her. I heard the mother say, "Elizabeth is going to be baptized into Christ because she is Christ's little girl. She is not going to be afraid, for Brother Stevens will take good care of her." I suppose it is almost needless to say that Elizabeth came down into the water as calm and beautiful as a summer morning; and I trust came up out of the water to walk with Him until the sunset and end of her day.

A Personally Conducted Tour Through the Laoag District

By PAUL D. KENNEDY

It's an interesting experience to go itinerating with Mr. Kennedy on his first visit to all the churches in the Laoag District

LAOAG is a great big sleepy country town with about 50,000 inhabitants. Pigs, chickens, sheep and goats run everywhere through the streets and are their only sewerage system. Dim little oil lamps light the streets. Most of the water is carried from the river in water jars on the heads of women and girls. However there are two or three artesian wells on the other side of town. We boil this water, then cool it in earthen jars for drinking purposes. No streets are paved and sidewalks are unknown. There are about four solid blocks of combined residences and stores and many little shops all over the town underneath private residences. There are two "movies," one of them closed because it is bankrupt. A hotel was opened for the first time last week.

Laoag is about one hundred and twenty miles north of the end of the railroad and about 334 miles north of Manila. This last distance is traversed by a score of ancient model United States cars made over into passenger trucks. There are over a thousand high school students in town, with 170 in the graduating class. There are fourteen American teachers and supervisors in the schools. The judge of this province is also an American. So we have about twenty-five, counting children, when the American group gets together. We have special church service for them once a month. Since this is the only high school for the whole province of 190,000 people you can see how strategic the student work is.

—L. T. Bowman.

The Buruyen Valley

Starred by Cook as one of the world's most beautiful views. Our chapel is the first building to the left and beyond it is the school.

We have a good chapel in the eastern part of town, practically self-supporting, which is made up largely of our early converts. They not only have good Sunday schools, morning and evening but go out to various parts of town on Sunday afternoons, reaching over one thousand people on an average Sunday. English services are maintained at the dormitory with many students in attendance at each service during the school year which lasts from June to April.

I have visited one or more times practically every place where we have even meetings or brethren and I shall report them as I saw them. Beginning in the north, at the end of the road we have a good little bamboo chapel with thirty to forty members organized with a resident pastor who serves this place and our large country congregation. This is Bangui from which the road is only a pony trail. The *Independants* have a chapel here but are not strong; the Catholic work has entirely died out in the north and most of her old churches are entirely in ruins.

About seven miles west of Bangui in a little valley where a small stream runs out to meet the sea, in the choicest bit of scenery my eye has ever chanced to light upon, we have a little stone chapel made by the barefooted humble peasants with an average attendance of 150. It is the only church in that community and has many members back up in the mountains to the south. Their main weakness is in a lack of moral conscience on adultery, developed through their utter disregard of the Catholic church. Every trip up there, disciplinary problems are to be met. For instance, a woman who left her husband and now lives with a man who is not legally her husband and has three small children evidently sincerely wants to do the right thing. This second man loves his children and will support them with their mother's care. This is Buruyen.

Westward up over a high cliff covered like a giant staircase with rice terraces and then dropping down through a true tropical jungle filled with ferns, creeping vines and a dense undergrowth where monkeys are usually seen in their wild haunts, we round another hill coming into Burgos. There are no churches in town except our own unpretentious chapel. It is not a large nor a prosperous place but we have twenty or thirty members, who by the help of a graduate Bible girl who lives there, hold regular service. An interesting character in that church is a member who appears to be a Scandinavian-Filipino. Color of skin, language and habits are Filipino, but hair, features and intelligence are of that northern race.

Swing across a few miles of dry wind-swept Kansas prairies with big, jagged rocks to your north shutting off the ocean's rage, then up over a high promontory and you see one of the world's famous lighthouses, Cape Bojeador, at the extreme northwest point of the Philippine Islands.

Now southward for ten miles, passing through small impoverished *barrios* where we have no organized work and but a few brethren. On your left are the mountains and glancing through the coconut trees on your right you catch entrancing views of the ocean with those long stretches of coral reef where God through those tiny animals is still creating the mainland of the Philippines. Folks, you ought to be here to see the truth of that song, *Out Where the World is Still in the Making.* Every volcanic peak that lines the mountains, every earthquake that rattles your windows, every wide mountain stream that crushes these giant stones into soil, the millions of ants that attack every form of vegetable life, all go to show how God is working in his own way and in his own time to bring a better land to these children of the mountains. Then you ought to see these simple mountain folk without any of the attributes of civilization except a marvelous ability in developing rice terraces and mountain irrigation. A generation ago pure savages, their children learned doctors, lawyers, preachers and scientists of note. There must be some tragedies in the Filipino homes of today. The children live in the same house but not the same world with their parents. The parents sacrifice anything to send them to school but shake their heads at their new ideas. The American system of schools is surely "putting new wine into old skins" and I'm sure home life suffers though there is a beautiful tenderness between parent and child that still persists.

We haven't time to get out and see the hundreds of colored fish here as they play in Mother Nature's aquarium or gather the little sea urchins that cling to the shore or disengage these ravenous starfish from the little crabs they have captured or watch the natives evaporating the sea water in their jars to obtain salt, so we hasten on to Pasuquin. It is rather a big town with a large Catholic church and has had quite a strength. We have partially

completed a neat little chapel, galvanized roof, cement floor and pulpit but as yet bamboo sides. The *Independants* are about as strong here as the Catholics in numbers, but suffer from lack of a building. We have sent out a number of preachers from this small congregation and with its present appeal through Christian Endeavor and English classes to the students, we feel it has a good future. This is a drawing card for us as the other churches have no services in English, the coveted language of the student class.

As we go south from Pasuquin we pass a little stone chapel that is the work of two men and their wives. For nearly two years, when not needed in their fields they have gathered stones and hauled them from the river; gathered the limestone and in a native kiln burned the lime. Then in the heat of the burning sun they slowly hauled the water, mixed the mortar and laid the stones a few at a time, enduring at the same time the reproaches of their neighbors. This little church is called Cadaratan, the place of the sand.

Map of the Laoag District

Prepared by Mr. Kennedy, showing Laoag in the northeastern corner of the island of Luzon and the stations reached from Laoag in which we have work.

Off on a side road from here out toward the sea among the *bulala* trees is a fine little congregation that has just completed the framework of a first-class chapel. As yet they have only a grass roof and bamboo sides. They are asking that we furnish a galvanized roof and perhaps a bell. We have a young married man living here serving both of these congregations. He has only fourth grade schooling but is doing good work. He wants to come to Laoag to the new Bible Training School and we are trying to arrange it so that he can return on Saturdays and Sundays.

This big town with the massive Catholic church is Bacarra. We have only a few brethren here meeting regularly in private houses. We send students from Laoag to help them. One member is a school teacher. You are crossing a dry river bed almost a mile wide that as yet defies any attempt to bridge. When it is running wild it shuts all our northern work from Laoag. Except in its very worst seasons however bamboo rafts will carry you across.

We are back at Laoag again and will now drive about four and one-half miles northeast to Vintar. We have a small bamboo chapel there and a few members. They are continually aided by students from Laoag. The Catholics have an enormous church plant here. They claim in the census that it is worth 3,000,000 *pesos* but it is badly kept up. It was built of brick made on the grounds in the old days when the church could command from fifteen to twenty days time each year from every able-bodied man. Nowadays very few men ever enter these churches although in some places many women and children go.

Throw on your pack about 4:00 P. M. and we shall start up the river trail to Lipay. There is a river here running almost due north to Banqui and parallel to the sea about thirty miles from the coast. We shall wade the river or a canal ditch about as big, twenty-eight times coming and going, so you had better wear rubber shoes for water or dry land and then your feet will be well bruised by the stones. Unless you have a pair of sandals like Mr. Guerrero, our supervising pastor, who makes his out of old automobile tires. Mountains to the right of you, some carrying an irrigation ditch, others covered with maguey (similar to Texas cactus, used for clothing, rope etc.,) mountains to the left of you with now a narrow gorge that must be breasted, then a wide plain of rice fields with a few native houses clinging together close to the mountains to save all the farm land possible. Ahead of you sands and rounded rocks of all sizes and the stranded trees torn up from their roots showing the marks of the tropical stream, that we Americans first thought it would be a joke to bridge. Here you can see the force of the Englishman's remark when he said the Americans found their tin bridges, that they stuck up there in the mountains, over on the coast of China.

About 6:00 P. M. we shall wade straight across the river and take a little bypath leading up into one of Washington Irving's little "Sleepy Hollows." About ten families of farmers have a section of fertile ground up in a short valley which is without rain most of the year and when it does come the water won't stop. There are so few there and it is so far and difficult to go to school that they have had none. Last year the American supervisor promised them if they built a school he would send a teacher. He was transferred and the new man didn't do it. They have a little well kept chapel with a tiny bell. It is well filled and they are hungry for two or three sermons at one sitting. This group rather got under my sympathetic skin. We have an old

In the center, the Batac chapel with bamboo fence and shell windows

The group at Lipay, with the bamboo coffin in the foreground.

—*F. D. Kennedy.*

The Buruyen congregation and church with stone walls and thatched roof.

pastor who comes over the hills to work with them each week. As we sat about their little low table and I heard their earnest questions about the aeroplane that had been recently flying over the town and other questions of the big world, I had my first thrill of the world's earlier days. The host finally announced that he had made an even trade of a son and daughter to another man for his son and daughter in marriage. He said it with a peculiar grin as we would say "an even exchange is no robbery" and "it didn't cost me anything to boot." I wish we could send a Bible girl up there to conduct a school and help with the Sunday school, but neither money nor girls are available. And then for many months they are shut off from the world.

Now up with the dawn and on. The young man to be married saddles a little pony with our heavier pack and boiled water and goes with us. By forced marching, wading, climbing and sweating under that burning sun, that seems to take respite after getting up over that high mountain wall, we start up the street into Lipay. When they see us coming they begin to toll the church bell as they used to do when the bishop came. A large crowd is in front and they have the corpse of a brother, wrapped in a native cloth similar to a sheet, suspended from a freshly cut bamboo pole by a mat of bamboo strips. They had thoughtfully placed his *bolo* (big butcher knife affair which they always carry) between his feet. Mr. Guerrero tried to have them give it to him but like the Indians of old they sent it on to his happy hunting ground. Mr. Guerrero told them that they could come inside, that we were not going to talk Latin but their own tongue. He preached a preliminary sermon outside to the group, telling them of the Protestant's view of death. We went on inside placing the body in the center of the floor with the hearers sitting about the walls. Then the pastor, Mr. Guerrero and Mr. Stipp all gave them sermons.

Now let me tell you of Mr. Trebio here at Lipay. Many years ago some people coming through town gave him a Bible which he read for years. When the *Independant* movement began he took the leadership in that section, solicited funds for their chapel and strongly opposed Catholicism. After a number of years, I was told upon inquiry, Mr. Williams and Mr. Hanna came over the mountains and became acquainted with him. He told them if he had known of their faith there would never have been an *Independant* church there. Either at this time, but I think some time later, he sent for them to come and baptize him. Coming up out of the water he stood on the bank and preached a wonderful sermon showing depth of knowledge and a familiarity with the whole Bible. Since that day he has continued to spread the gospel through that whole section. I have a list here of 160 persons whom he has baptized in that region. The native convention has paid his salary for several years. Such work as this in nearly every place we go tells of the pioneer work in this section wrought by our earlier workers and we thank God for their labors. We visited the *Independant* chapel and found it rather dusty and unkept. Their *padre* had left some time before. Had a good meeting that night and then discussions with some young Catholic teachers in the house until almost midnight. Twenty-four of us lay down to sleep on the mats of a small house about sixteen feet square. Up at dawn and a long hike back to Vintar where Mr. Stipp had left his car. It was very interesting and thoroughly exhausting to a new man in the tropics. A short dash in the Ford over a good road and we were home again coming half as far in twenty minutes as we had in six hours on foot.

We shall now take a trip up into the rich rice country, the granary of the province. We shall go east through Sarrat, a fairly large town where we have as yet

—*A. Paul.*

The 1923 Missionary Convention at Laoag

Left to right: Standing, Dr. C. L. Pickett, Dale Ellis, Leslie Wolfe, Mrs. F. V. Stipp, Herbert Swanson, Mrs. C. T. Paul, Mrs. E. K. Higdon, E. K. Higdon, Dr. Leta M. Pickett, Mrs. Leslie Wolfer; Alex Paul seated, A. G. Saunders, C. T. Paul, Mrs. Herbert Swanson, Lois Maurine Pickett, Edith Eberle, Mrs. Alex Paul, children, Buster Paul, Josephine and Leland Swanson, Mary Irene Pickett, Jane Stipp, Mary Eleanor Higdon, Leslie Wolfe, Jr., Catherine Wolfe, Eleanor Wolfe, Robert McLean Swanson.

nothing but Sunday school work, over a first-class road with a wide expanse of splendid rice land. Carabaos are grazing on the old rice straw and little boys are herding them or playing on their backs as they wallow in the water like big hogs. We cross one or two streams. Where it is too deep the bamboo raft takes you across and Mr. Stipp bribes the man with a nickel to be awake and at the other side when we come back at ten o'clock that night. He wasn't there but that comes later. We arrive at Piddig. We have a fair little chapel here with plans on foot to put up stone walls. There are many English students and the Christian Endeavor is thriving. The Catholics have a gigantic cathedral situated on top of a high hill. The *Independants* seem to be quite numerous but our work is prospering. Out in the country three miles we have a little congregation, the work of one of our Bible girls. It was beautiful to see this girl officiate at the table with two of her young Christian friends and associates to assist. It does seem rather strange to see the girls do this but in the absence of men, as sometimes happens, they act very willingly. We had a three-hour farewell service for Mr. Stipp in which the town president and nearly everyone in the church gave a speech of more or less substance and duration. We got home about midnight.

We shall make another excursion trip out through the rich farming country to the town of Solsonna. Hold your breath the last two minutes as we cross a little flat-bottomed sandy stream of water about three feet deep. Your Ford has to take it on the run but pedestrians and oxen find it a fine place to bathe.

The town is famous for banana trees that line their streets and the many trees that bear the cotton pods. I also saw many coco and breadfruit trees. Over half the homes visited had one or more members working in Hawaii. Many of our native Christians have emigrated there. We have a fine little chapel and a good work including a Christian Endeavor society. By the way, they want some English song books for their Christian Endeavor. Twenty or thirty would do here but other places could also use some. Many churches at home have that many of some discarded book that they could send, I'm sure. The Catholics have no work here now. Years ago the city granted a tract of land to the church for the upkeep of the priest. This land has since become a part of the city and has been resold many times and now is covered with good houses. Not long ago the Catholic church took their case to court and won, gaining possession of all that property, which means the sole possession of many families. Our young pastor is coming to the Bible Training School this fall. We shall have to send out a Bible girl to help there in his place.

About halfway between Solsonna and Piddig is the second largest town in the province, Dingras. We have tried upon several occasions to get established there but without any permanence. Just now we are starting a campaign which we hope will be fruitful. We shall ask the pastors and the people from both the neighboring churches to come over and with the help of our high school student friends who are home on vacation we shall try to get permanently organized. We have had brethren there for many years.

Now for a long trip up into the mountains to the south. We shall ride in a mail truck which is an old 1913 Hupmobile that cost $550, seventh-hand. It has been dressed up with tin and bamboo and green paint until the only thing that is "Hup" is the engine and running gears, and part of them are missing. At that, it has about all the speed with which you like to see ten people dash down those hills, make a snake-turn around a river bank, then shoot up the other side just reaching the top with the last ounce of speed and power. Every four miles we pass some form of a school building ranging all the way from a tumbledown bamboo shack to a first-class cement structure. All along the roadside a stream of life rushed out to see the car, there was a stair-step group of children and dogs in front of each house with usually the biggest getting to the road first. The road was filled with women carrying burdens on their heads and the men with small two-wheeled ox-carts.

Grab your movie camera and watch those six kiddies line up behind a carabao. The first grabs the tail and with his wide-spreading toes mounts the rear steps with a gentle boost from behind. He turns just in time to drag the next one up until they all have a vantage seat to witness the mail truck with an *Americano* in it. I'll confess that is one thing I never thought of when I was a farmer lad.

We arrive in the little town of Banna where we had two families and a little chapel. One father died, and the pigs had found a way into the unused chapel and were the only ones using it. We spend the day visiting around town and with the one family. The *Independants* have a large rickety chapel here. Easter images of the cross, the tomb, etc., with fresh Dennison's crepe were beginning to gather dust in each corner of the room. The priest said that the men had no religion out here, as he had received no rice for many days, and the Easter season is usually his most remunerative of the year. The old ruins of the Catholic church can barely be distinguished.

As we arrived at the house of our brother, his wife begged us to go out and eat some dirt that we might not have the fever; then hurried out over the town and soon came back with a can of sardines which was relished with the ordinary meal of boiled rice. The next meal was jerked wild deer and rice. About nine o'clock, for that is the social hour out here in the heat of summer, twenty-five or thirty young people came, most of them high school students speaking English and we sang and sang. After that the two Bible girls, Mr. Guerrero and I spoke. How eagerly they pounced upon the few Sunday school papers we had to give out. No library or periodicals available and they are thirsty to read.

With a young man to carry the girls' baggage we started on, all going barefoot but myself. Our course was up one of those dry river beds with occasional crossings of the stream when Mr. Guerrero insisted on carrying me the short distance on his back. After three hours of strenuous walking in the loose sand and rocks we reached the house of the old captain who was ruler of the town during the last years of the Spanish and the first years of the Americans. He belongs to the mountain tribe of Tingians and his wife and daughter both wear their characteristic bead decorations from the wrist to the elbow and also around their heads. Two younger sons spoke English and were quite accomplished musicians on either the violin, banjo or guitar. He told me that after Dewey entered Manila that the Spaniards told everywhere that the Americans would spear little babies with their bayonets and many of the mothers actually went and hid in the mountains when the first Americans came through here. The older of the sons had shot a deer the night before so we had fresh deer and rice for three meals.

In one section of the town large groups of children began to follow us and when we finally stopped, I know there must have been one hundred in the crowd. Many brought benches and lights from their houses and out under the clear, evening stars we told them of a new life. Mr. Guerrero compared the advancement of government, good roads, schools, etc., since the Americans came and then told them of a truer conception of God. They were anxious to obtain books but had no money. One lady offered to pay in eggs and in a few minutes we were doing a rushing business in eggs. It has been found best always to accept some payment for Bibles, else they will be treated with contempt.

There is and has been no religious work in this section since last dry season when we had two Bible girls there for a month. We left our two girls with them and I know they will do a great work. It is unfortunate that as yet they are inaccessible after the rainy season starts. As you enter or depart from any of these *barrios* you see little houses built up on posts with some coconut shells inside. These are to feed the evil spirits so they will not come on inside the village. Some laugh at them but many are serious and all feel that if there is any virtue in it they might as well have it. It makes me think of some Americans taking advantage of the moon's seasons for butchering, planting, shingling etc. None believe very seriously but usually commence at that season anyhow.

Another start at the first light and a hike down the mountain stream watching the sun paint the mountains and hearing the boys call the pigs with a strong guttural *ahoô-ey* which is very similar to such a call on the average American farm.

On the way back we had a puncture and I saw some novel ideas in repair. The outer casing a year old had parts of three other casings inside and part of two old inner tubes. For patches they cut up a part of an old inner tire, glue it on and go again. Time is about the only thing that is not considered valuable over here.

This morning we shall leave Laoag at five o'clock and take one of these little combined sail and push boats down the river to the little seacoast town of Le Paz where the Laoag River meets the sea. It is situated on a barren sandy dune swept by the wind and sands of the shore. There are perhaps a thousand humble,

ignorant people that call this their home. All of the forenoon and frequently for days the men are out fishing on the sea. The only building in the town, beside their rude huts, is our little bamboo chapel. At nights it is crowded. The men are particularly hungry here for any news, magazines and information about the outside world. I wished that I might have had a small machine and some slides to have shown them some pictures. We have a young pastor who preaches across the river at a little *barrio* called Aranio which has about fifty members meeting in a private house.

We were two hours coming back in the little boat, having 700 coconuts on board. A large part of the time we were grounded on sand bars and our men were out pushing and we were poling. We have another little *barrio* church out toward the sea from Laoag called Nabotas, also meeting in a private house. The Bible girls usually visit it on Sunday. They also hold afternoon Sunday schools along the river and in many other sections of Laoag.

Now we have but one more trip to make down the main road to the south. First we cross the longest iron bridge in the Philippines just as we go out of town. The river is frequently within a few feet of the top during the rains, we are told. Only the deepest part is bridged. There is a high cement embankment nearly a quarter of a mile long on the shallow side of the river that is used for the remainder of the roadway. On the other side of the river is the town of San Nicholas. We have many brethren there who come over to Laoag.

Now we arrive at the large town of Batac, the city that was completely burned during the Insurrection, where several Americans and many natives were killed. It was the home of Father Aglipay, the Catholic priest who organized the *Independant* Church of the Philippines. In fact it is a facsimile copy of the Romanist church except he is the only head. They zealously oppose foreign control and combine a certain patriotic appeal with religion. At first they took over most of the churches, as the priests and people went with them. Later the Romanists sent in priests and through legal control got back the churches. Many people rather than to build a new church went back, but a respectable few have as yet stayed with the movement. Their chapels are not very well built and their fittings and furnishings do not compare with the Romans'. However they copy their entire service and program except they use the language of the people. They oppose the Catholic claims and to a certain extent aid Protestantism. They are at least cordial and often friendly toward us. Batac has been and is a town of students. We have lately completed a beautiful and permanent cement chapel here. We have a lawyer and some other professional men as members. A prosecuting attorney from another province whose home had been here, gave the money for the new pulpit and communion table. V. Solomon, a product of the Laoag Church and high school, is the efficient pastor here. He now has a student campaign on among the students home on vacation. Our combined convention of Ilocos Norte and Ilocos Sur was held here. The churches of Ilocos Norte reported 118 baptisms, 1,667 Sunday school enrollment, 255 in Christian Endeavor, 1143.94 *pesos* raised from local churches and 188.79 *pesos* brought as a convention offering. This is the work that I have seen. Others have labored and we enter into their labors.

The Growth of the Disciples of Christ in Cities

By G. A. HOFFMAN

Known as our first statistician, it is probably true that Mr. Hoffman while state secretary of Missouri compiled the first tables relating to the growth of the Disciples of Christ. He has collected here some interesting figures relative to our cityward drift.

THE Department of Commerce of the United States draws the line between city and country at 2,500 people. All towns with a population of 2,500 and over are classed as cities; those having less are classed as country. Formerly the Disciples of Christ were largely a country folk. It is true that even now there are a larger number of churches in the country, but on account of the rapid growth of the membership in city churches, 55 per cent now live in the cities of 2,500 and more people. We give a statistical table of the growth in forty-one cities. The number of cities could have been enlarged and the same results shown. We have simply taken cities from all parts of the country in order that the table might be representative. These are among the largest and most populous cities, but smaller ones might have been taken without affecting the results. It will be noticed that the gains for the thirty-two years are not equally large in all cities. These differences are generally due to local causes and easily explained. It will also be noticed in some cases, as Cincinnati, Pittsburgh and other cities, that suburban churches are included at each period.

It will be noticed that the gain in number of churches for thirty-two years is 260 per cent and in number of communicants, 360 per cent. This growth is very encouraging in our cities. It is much greater than that of the brotherhood as a whole. In 1891 there were 7,246 churches and 641,051 members in the whole body of the Disciples; now there are 9,397 churches and 1,310,296 members. This would show a gain of only 30 per cent in congregations and 110 per cent in membership in thirty-two years. But in 1891 all Churches of Christ were listed together. In 1906 the conservatives were listed separately. They now claim 5,570 churches and a membership of 317,937. To show the actual growth we must take the two bodies together. This will show a gain of 77 per cent in churches and 150 per cent in members. And yet what is more remarkable, the gain in the above-named cities is still about three times as large as that of the two wings combined. This shows the marked growth in city churches among the Disciples of Christ.

In going over the reports of the church erection department of the United Christian Missionary Society we find a very important factor in this growth in the forty-one cities. In these cities 222 loans were made to aid in the building of churches and $950,383 was loaned them. This is an average of $4,281 per building loaned.

Is it not wonderful how this fund has increased the faith, strengthened and stimulated the activity and often given small bands of brethren a vision of great things, and then brought to Christian service thousands of dollars locally to build splendid houses of worship? It is the real Christian business man's way of doing mission work. The writer is pleased to commend the liberal act of R. H. Stockton to our men of means. According to the average given, that four hundred thousand dollars for church erection will build nearly one hundred churches the first year and then, without counting the increase, the money returned, together with the interest, will help to build twenty more every year for all time to come.

Prayer in the Life of the Society

Program Topic for Study on

"PRAY YE" or "THE LIFE OF PRAYER"

GOLDEN JUBILEE SERIES

Missionary Education Department
United Christian Missionary Society
St. Louis, Mo.

Prayer in the Life o the Society

Prayer has been all round about the hi the Missionary Movement from the beginn It was necessarily so It was a plan to w with God to obey the great command of Ch and to companion with Him even to the e of the world. Naturally and necessarily t the true missionary, whether on some dist held or propelling the work from the ho base wants to pray, he must pray.

As the movement laid hold of the wom unaccustomed as they were in those early da to lift their voices in public appeal for a cause, they felt a special need for courage a for strength from that source which alone c give abundantly, and so they prayed.

When we begin the story of the work among our own women there is a picture that co before us all of a woman radiant with the lig of the Lord's own kindling. She had ris from her private devotions on that April morning in 1874. She had spoken with God and h had answered her. In most great movements of world betterment, many voices in many places appeal to God, listen for His word and hear his answer. It was so in the movement which brought us into existence as a people. It was true in this movement which brought the organization of our women in missionary work. Several noble women had started groups of women in such work. The movement by several mothers but Mrs. Caroline Neff Pearre spread to wider circles the inspiration her prayer brought and by common consent she has been called the mother of the Church Woman's Board of Missions.

The story of that historic gathering of the seventy-five women of the Reformed Church, December 1874 is a

things accomplished through prayer and of ater things yet to be accomplished. Not re than one or two of that group are now among us, but many of us have carried a ntal picture of the company, and they ap- ar in our picture as being in the constant r't of prayer. Beautiful picture of those ying mothers of ours!

And that first offering! Women didn't carry ney much in those days. Neither the world r the church then seemed to realize that ey helped to earn and to save the family in- me and that they too were stewards of God's anitold gifts. It is not sure that in those ys we had the every father or every hus- nd canvass in the churches. Surely we had t reached the day of the **every member** can- ss. Do we wonder a little where that 88.09 came from? It would be interesting to ce it to its sources through the play of im- nation. But the women prayed for it and ien once in the treasury they prayed about and dedicated it. It grew, and in two years om its birth, the little organization sent road its first missionaries, dedicated by ayer. It was a daring thing to do. No per- nent funds were back of the movement then d not a few prophets foretold its failure. It uld not fail, for the women prayed

Opposition came from many sources. Some od people believed that such a work among omen was unscriptural. They believed in ietty in Christ Jesus, who seemed to draw no ies between Jew or Greek, bond or free, man woman, they read in their New Testament t the women who labored with Jesus and ith the Apostles; they knew that it was a oman who led the people out of that little own to see Jesus. They knew He sent a woman to "go tell" of His resurrec on, but in good conscience, like Saul of Tar s, they verily thought they ought to perse- ute the movement. It is our conviction that othing but prayer and reliance on God led ur women through those days. They had en a vision and they followed it sometimes

over rude paths. Conquests were really velous. Doors opened before them and won many to membership who had been posed to the whole plan. Sometimes they ganized little groups into societies on the d steps of churches closed against them. T assurance in the great cause and their sistence through prayer mark every step progress. We love to read of timid wo fascinated by the new found work, reading studying that they might tell of it to oth And how wonderful was the growth of t individual prayer life! With thoughts direc now to world movement of the Kingdom which they were a vital active part, they new purpose in prayer. And all the ti little by little, they were learning to u their first public prayers.

How wise was our leadership in establi ing the five o'clock Sunday hour of pray In our National Conventions that five o'cl hour of prayer has been very precious and have believed that it brought the Power Heaven into the hearts of our women. Hu dreds have found the same hour observ weekly to be a means of strength. The Mor ing Watch has been a precious season to o members and the Easter Week of Prayer a companied by the self-denial offerings h been rich in results to individuals and to th organization.

As we look back over our history and no how new pieces of work were undertaken home and abroad when the means in the trea ury rarely ever were sufficient to carry th burden already being borne, we feel sure th God's own power was all about the worker who were depending on Him to provide th necessary funds through the gifts of His peo ple. In support of these enterprises thing were attempted and things were accomplished through the missionary societies that, humanly speaking, were impossible.

At various times in our history different state groups have undertaken some heroic things for the advancement of the cause and

testified that only through prayer were tasks accomplished. No one can ever y how large a place prayer had in the acplishments of our Centennial. Women won to the membership rolls of the soes, new societies were organized; people induced to read more about the advance ne cause; and in gifts we went beyond our expectations. God was wonderfully with

e come now to the celebration of the lden Jubilee of our woman's organized k. It is a glorious movement we cele. How much it has meant to the women nselves! How much it has meant to our ches! God be thanked for putting us ugh this means to the work of His King-

the very beginning of this Jubilee movet let us pray. Prayer is our inheritance ne past, therefore, in loyalty to those who gone before, Let Us Pray. Prayer is the means through which we can accomn this vast undertaking. It is too big for frail hands and heads and hearts, but not big if He impels, infills and guides. Our n is not great enough. He can increase it: Us Pray. The fields are white, the lars few, their hands are often tied for lack equipment; Let Us Pray. Jesus prayed and taught us to pray "Thy Kingdom Come." ray it as seers, as those who have vision, out which the people perish. Pray it as ers, for Jesus provided no other way but the toil of His followers. Pray it as those to trace the movements of God in the world

nless God builds our buildings we build an: Unless God watch, our watching is an. Then, **"Let Us Pray!"**

ANNA R. ATWATER.

Prayer and the Wor
of the Society

How divine is the ministry of interces
How blessed to be thus linked with our I
To be able to bear to the court of our I
a petition for any child of His, or for
work whose needs and burdens rest upon
hearts; how great is the privilege! It
well if more time were given to prayer in
meetings of the Society. There is not
takes away so much from the value of
meetings as a tacit admission that only two
three, or possibly a half dozen, in a room
of women, can lead the devotions of
others. A few sentences from lips unused
speak His praise, however falteringly t
may be uttered, have a power that is G
given.

Ask several to follow each other in sh
prayers in the opening of the meeting.
will create a desirable atmosphere, and
woman has been asked to prepare a paper
a certain Mission Station have another wo
ready to pray definitely for the work
workers at that place. It is helpful if
one who prays will stand and be careful
speak audibly, with her face turned toward
greater number of those who are listening

That development which provides pr
praying is a thing of growth within the cl
door. We cannot on the instant think G
thoughts if we have not met Him in the
place and learned of Him. Did you never
a vision of our Lord going into the
place to pray. He needed to be alone
the Father and how much greater is our
We live so much of our time in the
"the multitude and the press of people"
care for none of these things and we
impoverished if we fail to seek

tirement and access to God. "A mighty
ss is our God" and the shelter and pro-
n are to be had for the asking.
ny people seem satisfied if they can fill
lives with superficial things and imagine
only so can they have "a good time."
know nothing of the freedom and the
of the higher level. The Psalmist pro-
ed a blessing upon the man who medi-
upon God's law day and night. It is
ssible to do this unless the mind has ac-
lated and stored away some rich treas-
from these "wonderful words of life."
you say, "When I awake I am still with
" What are your first thoughts in the
ng? Do you think of the things which
disturbed your yesterdays and may in-
upon today and tomorrow, or do you
ctively praise God for His goodness and
ently remind Him of His promises by
ting choice portions of His inspired
? "The Mother" so wonderfully de
l in the story of Ben Hur—when she
out of the dungeon after long years of
t imprisonment, praised God for His
ness, and the author adds, "In thankful-
for present mercies, nothing so becomes
losing sight of past ills."
group of women who have sat at our
's feet and learned of Him and have been
in tender ministry to others have had
training for the work of a Missionary
ty if along with it they have learned the
of the needs of the great, wide world.
Christian's supreme object in life should
e advancement of Christ's cause. To ac-
of His proffered pardon for ourselves and
fold our hands and make no effort to
others is selfishness and base ingratitude.
e Church is "the body of Christ" the Mis-
ry Society is the heart within the body.
fulfills its mission it should send a life-
g current through the whole Church. The
ty should not only pray for the work in
egions beyond, they should pray for their
minister and for the work for which he is

responsible. If it should sometime ha
that he seems indifferent to their work, m
not be that the Society has seemed indiff
to his? Many ministers are ready to t
to the helpfulness of the Missionary So

We should seek to interest the women
have not joined with us. Pray for them
then work for them and **love them into
Society.** And the members who are ca
about attendance upon the meetings,
give them up. Be patient but persistent.
cannot afford to be negligent if they con
only the personal benefit they would d
from the meetings and work of the So
for it develops whatever latent ability
have in a beautiful way. Many women
found they had a power they had never dre
of until they were given a task in the Mis
ary Society, and it always adds to the
an's happiness to find she is capable of
something that is worth the effort.

The daily round of common tasks, how
worthy, need not be the whole life.
must be some time to "acquaint ours
with God" if we would serve the purpos
which He called us into being. It is whe
take Christ's yoke upon us and learn of
that we find rest. He said the yoke was
and the burden light. It becomes so whe
learn to love it and love all for whom
died. Cultivate love for each other. "Be
derly affectioned." Do not let any clu
league or lodge excel you in cordiality.
to the meeting of your Society a radiant
and a loving heart and let your prayer
warm and tender. To do this we must
from the unfailing fountain of God's love
trust Him where we cannot trace Him
know the thoughts that I think toward
saith the Lord, "thoughts of peace and
evil, to give you an expected end. Th
shall go and pray unto me and I will he
unto you. Ye shall seek me and shall fi
when ye search for me with all your h

MARY J. JUDSO

City	Number Churches				Number Members			
	1891	1902	1916	1923	1891	1902	1916	1923
Atlanta	1	3	7	7	200	947	2,429	2,671
Akron	2	5	5	5	697	1,973	2,576	4,512
Baltimore	3	3	5	11	690	1,469	2,615	2,504
Buffalo	1	4	7	7	300	1,107	2,084	2,509
Chicago	6	14	24	27	1,060	4,945	5,107	5,755
Cleveland	6	9	11	12	2,052	3,000	5,257	7,502
Cincinnati	11	23	23	27	2,951	4,164	6,067	6,864
Columbus	2	4	8	11	321	1,370	3,590	3,870
Dallas	2	5	10	10	1,100	1,688	2,915	4,208
Detroit	1	3	7	7	354	505	1,901	2,720
Denver	5	5	6	6	1,255	2,111	2,289	3,083
Des Moines	3	8	13	13	1,500	5,200	8,679	8,376
Fort Worth	1	3	7	10	500	1,205	2,120	4,379
Houston	1	2	5	7	64	493	905	1,672
Indianapolis	9	16	20	23	2,329	7,102	8,104	11,007
Joplin, Mo.	1	4	4	5	210	1,874	1,830	1,665
Kansas City, Kans.	1	4	10	12	220	715	2,692	2,796
Kansas City, Mo.	6	14	16	19	2,199	4,600	11,428	14,451
Lexington, Ky.	4	5	10	11	1,600	2,855	4,684	4,984
Lincoln, Nebr.	1	3	5	6	415	770	2,236	2,324
Louisville	9	11	18	20	3,300	4,172	5,294	5,135
Los Angeles	2	5	25	30	600	1,600	5,687	7,406
Memphis	2	4	5	6	400	1,269	1,583	2,413
Nashville	7	14	7	8	2,000	3,600	2,070	2,406
New York	5	6	8	9	744	1,522	1,681	1,956
Oklahoma	1	2	7	8	60	1,150	2,650	3,711
Omaha	2	3	3	4	190	1,184	1,434	1,341
Pittsburg	10	18	24	27	1,793	4,545	7,365	7,640
Portland, Oregon	2	4	7	9	182	1,058	1,877	2,588
Richmond	3	5	5	9	1,300	1,882	3,087	3,224
St. Louis	4	13	14	15	1,119	3,784	4,564	5,267
San Antonio	1	3	6	6	171	424	1,056	1,585
St. Joseph	3	4	7	7	995	1,809	2,253	2,852
Seattle	1	3	8	8	210	950	1,622	2,323
Spokane	1	2	8	9	200	820	2,721	2,302
Tacoma	1	1	6	6	165	558	1,255	1,135
Terre Haute	1	3	6	6	550	1,500	2,365	2,802
Toledo	2	4	4	5	178	790	2,217	1,968
Topeka	1	3	6	7	335	1,169	1,835	2,437
Washington	1	4	8	16	600	2,050	3,038	5,145
Wichita	3	3	4	8	545	1,365	2,643	3,442
Total	129	252	389	460	35,654	85,294	137,805	166,930

The Good Samaritan in the Twin Cities

By F. S. BARTLETT, Jr.

The young and enthusiastic pastor of the Minnehaha Church of Christ, Minneapolis, Minnesota.

WHEN I think of the work of the church erection department of the United Christian Missionary Society in relation to the churches of the Twin Cities, Minneapolis and St. Paul, there very naturally comes to my mind the parable of the Good Samaritan. In more ways than one does it apply. And just as the great needs of the traveler by the roadside appeal to the best in us, so do the tremendous needs of the work of the kingdom in Minneapolis and St. Paul.

These beautiful cities of this great northwest, with a combined population of almost 800,000, have unlimited possibilities for growth and development during the next half-century. The commercial outlook equals that of any city in the United States. The beautiful lakes and parks are continually calling to the playlife of the people. But along with these are spiritual needs and the great opportunity of extending the Kingdom of Christ. Although there are many churches of many faiths located throughout the two cities, there are still large and growing residential districts which are unchurched and uncared for spiritually. The question confronts us: What part shall the Disciples of Christ play in helping to evangelize these great cities and how well shall we play our part?

Seeking to answer this question in a way worthy of the Church of Christ, a group of Disciples have proved their devotion and loyalty by sacrificial living in order that churches might be established and Christ might be made known unto men. Beginning with a small group and under many handicaps they have grown and developed until nine churches have been established in the two cities. Most of these are mission churches carefully located in growing residential districts where there are no other churches. In this fact lies a splendid opportunity, but one which carries with it tremendous needs and many perplexities. One of the greatest needs has been a building for worship in each location. The work being so new, financial resources have been very limited. When the faithful few began to build, difficulties came thick and fast. The priest and the Levite passed by without offering any help, looking upon the project with scorn and contempt. The sceptic and critic passed by, offering nothing but doubts and criticism. The pessimist pased by fully convinced that nothing but

SPOKANE UNIVERSITY

Minnehaha Church of Christ, Minneapolis

complete failure would come of it all. The perfect church member passed by and openly declared that it wasn't according to Scripture. The parade is a long one. But finally the Good Samaritan came along and paused to find out the real need. His sympathetic heart was touched; he poured on the oil of healing and led the struggling disciples to the inn. The Good Samaritan was the Board of Church Extension; the oil of healing was the loan of funds sufficient to complete the buildings and the inn was the new building completed and dedicated. And then he said, "If when I come again thou needest more, I will lend it thee." This is why we think so much of our church erection department, because it is doing a vital work for the kingdom in the northwest in lending hope, cheer and assistance.

The Minnehaha Church, the Lake Harriet Church and the Audubon Park Church, are three missions that have been helped by this department, and in each case a church building would have been impossible without its assistance. It has made possible our present work in these cities. But the story goes on. Each of these churches has far outgrown its present building and the greatest problem confronting each is the erection of a new religious education plant adequate to care for a work growing into the future. But the first question asked is, Where will the money come from? And so we turn again to our Good Samaritan, our financial brother, and ask for the necessary help, without which these buildings cannot be erected.

The work here is pioneer; it is far from easy and calls for all the faith that God can give a man. We have not sufficient backing in this northern district to do what is absolutely necessary unless we have the help of our united work. We are dependent upon the brotherhood for sufficient help to make sure this work and to carry it on.

Our opportunity is now! We are doing our utmost to honor Christ, to keep faith with our world task and to serve the communities of which we are a part, but we are often unable to use our opportunities as they come because of lack of strength and funds. Our work would be impossible without the aid of the United Christian Missionary Society, and will be lost if we fail to secure the help we need. It is not what we are but what we hope to be which keeps our faces turned toward the goal. The church erection department is the "living link" in our work which gives to us the hope and courage to carry on. We pray for its continued success.

Realities and Visions at the National Capital

By JAMES M. PICKENS

A consecrated member of the official board of the Vermont Avenue Church, Washington, D. C.

LOANS from church erection funds and other support from the missionary organizations of the Disciples of Christ have had a vital part in bringing about the remarkable growth of this religious body in the national capital. In 1880 the Disciples had in Washington but a single small congregation, meeting in a humble frame chapel. The election and the martyrdom of President Garfield led to the erection of the present Vermont Avenue building in 1882-83 with the aid of country-wide contributions. In 1891 a second congregation was planted, now the great Ninth Street Church. These forces have grown into eight congregations in the District of Columbia and eight others in the suburbs, with a combined membership of 5,200 and owning property valued at more than $600,000. From an obscure body the Disciples have come to be reckoned among the important religious forces of the capital city.

Such progress would have been impossible without the material aid of the brotherhood at large. Church erection loans have been of special value in providing buildings which were essential to the stability of the work. Six congregations have been aided in building at one time or another with funds from the old Board of Church Extension or the department of church erection of the United Christian Missionary Society. A brief review of their progress will give an indication of what this assistance has meant in their development. Thanks to early aid, most of these churches have been able to finance locally their recent building operations. The Washington churches as a whole have paid back to missions many times what they have received.

The H Street Church

The H Street Church (formerly known as the Third Church) occupies a field in a settled quarter known as Southwest Washington, where a steady growth and a useful service have been accomplished. It began in a tent meeting; then an old blacksmith shop was remodeled. The first section of a modern building was erected during the ministry of Henry F. Lutz, and in 1922 the main portion was added under the leadership of P. A. Cave, giving the congregation a handsome building and a property valued at $70,000. The membership is now 360.

—Dr. Wilmer Souder.

Church Erection Helped Build These Churches in Washington

Top, H Street Church; second row, left, Twelfth Street Church (Colored); right, Park View Church; third row, left, Fifteenth Street Church; right, Mount Rainier Church; bottom, Columbia Heights Church.

The Fifteenth Street Church

When a congregation was planted some years ago in the southeast section of the city, a growing residential quarter with a large field unoccupied by any Protestant church, as a mission of the Vermont Avenue and Ninth Street churches, the Board of Church Extension helped to finance a building. The present congregation of 360, known as the Fifteenth Street Church, has outgrown its quarters and under the leadership of C. N. Jarrett in a heroic effort is now erecting a new building which will make its property worth $50,000.

The Park View Church

Some years ago a union mission chapel was turned over to the Vermont Avenue Church because the work was not thriving. From this has grown the present Park View Church (formerly the Whitney Avenue Church), a congregation of 325 in a good section of homes. A commodious hall was added, and about two years ago the structures were rebuilt into a church property worth $65,000. Walter F. Smith is the minister.

The Mount Rainier Church

Twenty years ago a Vermont Avenue family bought a home in the suburban town of Mount Rainier, Maryland, and started a Sunday school in their parlor. A congregation was soon formed and a little chapel built. In 1907 a more commodious building was erected. This was outgrown, and the congregation of nearly 500 has just completed a handsome new building which was dedicated May 27, 1923. The value of the church property, including a parsonage, is $60,000. Leslie L. Bowers is minister.

The Columbia Heights Church

The youngest of the Washington congregations, but the third in point of size, is the Columbia Heights Church, organized in 1916 in a fine residential quarter of the northwest section. For a time the congregation met in a branch post office; then a site was bought and a temporary building erected. Under the ministry of the lamented E. B. Bagby the membership grew rapidly and the erection of a large and handsome edifice was begun. B. H. Melton succeeded to the pastorate and the work went on. The new building was completed and dedicated in 1922. This church has the largest auditorium and the most modern plant of any of our Washington churches. The property is valued at $150,000 and the membership is 550.

The Twelfth Street Church

A congregation of colored Disciples was organized several years ago with the support of the Christian Woman's Board of Missions. Meetings were held in homes and rented quarters. At length a site was purchased in the heart of the best Negro section, adjoining the colored Y. M. C. A. The first unit of a permanent building was dedicated June 17, 1923. The Disciples of the Negro churches contributed $5,000 from their emergency fund, and the United Christian Missionary Society through its department of church erection has made a gift of $10,000 and a loan of $15,000. The minister, Robert R. Gooden, has built up a congregation of about 100 members.

A Dream That Must Come True

Washington, long a governmental and political center, is becoming more and more a shrine for patriotic visitors, a meeting place of great gatherings, a fountain of education and culture and a center of world influence. The religious and moral forces have here a great duty and a great opportunity. If the Disciples are to bear a worthy part in the religious life of the nation they must press on to greater things at the nation's capital. As Washington belongs to the nation, so does the work of the Disciples there belong in a sense to the brotherhood throughout the country.

The old mother church on Vermont Avenue, under the ministry of Earle Wilfley, successor of the beloved F. D. Power, has outgrown its building and facilities. The young people are seeing visions and the old people are dreaming dreams of greater things to come. These visions and dreams take the form of a national representative church building, worthy of the ideals and aspirations of the great brotherhood, in harmony with the architectural beauty of the national capital, centrally situated and adequately equipped for rendering a greater service. Such a vision appeals to the judgment as well as to the imagination of thoughtful, forward-looking Disciples. This vision must be brought to reality. The local members, though dreaming, are not asleep. The efforts of recent months to get a site will make an interesting story when it can be told.

What Church Erection Has Meant to Dallas

By W. W. PHARES

For several years Mr. Phares has been pastor of the South Dallas Church, Dallas, Texas.

LIKE many other hopeful young "hayseeds" the Disciples have come to town. They are no longer a rural people. The heads of business and captains of industry in our large cities are mostly "one gallows fellows from up the creek," while their clerks are sons of urban sires. Is the country church that has moved to the city to rise to a place of similar leadership?

We have a message that challenges the ambitious. Urbanites are freer, less bound by tradition than their rural brothers. Our message, in a worthy setting, will get their ears and when they hear they will believe and be baptized. But alas! like other hopeful youths we have small wealth. Somebody must believe in us and give us credit. In Church Erection we have pooled our resources to give

ourselves working capital and credit. Now if we want to buy a lot and build a house the banks will trust us and the people will contribute to our cause because "Church Erection is behind that thing and will not let the work fail."

Cochran Street Church, Dallas, Texas

It has worked that way in Dallas. Some whose heads are still raven can remember the day when we had only one church in Dallas. Now we have eight. They are growing and prospering. Our latest is

Mount Auburn

East Dallas was the first to act, but when the city board of missions was organized turned the lot over to the board. A good concrete house was built before any service was ever held. It was opened to the community in 1919. It prospered from the start, under the leadership of city evangelist, E. T. McFarland. L. B. Haskins later took the work over and it became a self-supporting church March 1, 1923. There is a membership of over 240 and a Sunday school that runs around 300. Church Erection heartened us for that work by a loan of $5,000. There is a property now valued at more than $20,000 and a debt of only $3,000.

Oak Cliff

In 1890, a small group began meeting in an upper room. Dave Smith served them then and through many trying years that followed. Fire destroyed the building and their furniture. Still they were high-minded and rented another upper room; when this building was sold they tried a second story for the third time before they came down to earth. By the aid of a $500 loan from Church Erection they built a small house in 1893. The building committee was appointed to buy a lot when there was not a penny in the treasury. In 1916, the present beautiful $30,000 house was erected. A second loan of $15,000 made this possible. By 1922, $9,000 of this had been repaid when their building was seriously damaged. Again Church Erection came to their rescue with a loan of $3,000. There is a membership of 700 and a Bible school of over 500.

South Dallas

This church began as a Sunday afternoon mission in a small private home. Then an old tent was used, but the worshipers had to raise umbrellas as additional shelter from both sun and shower. John L. Andrews, with a loan of $3,500 led the church to purchase the property of the Congregationalists at the corner of Harwood Street and Grand Avenue. The present pebble-dash stucco building was made possible by a loan of $10,000 in 1918. The house and lot are now valued at upward of $35,000. There is a membership of more than 600 and on Easter Sunday the Sunday school attendance was 814.

Ross Avenue

This church has done a good work. Their house was made possible by that board that is mother to needy children. Now the homes in its vicinity have been converted into boarding houses, its territory infringes upon

South Dallas Church

that of Central, East and North Dallas churches. A choice lot has been purchased in Belmont addition. This is a great field and soon this will be a great church.

Rosemont

A small loan from the board helped this infant congregation to build a modest house a few years ago. They have already far outgrown their room. There is a membership of 300, with a Bible school that runs from 250 to 375. There have been over 100 added already this year. Some $20,000 in property and pledges are now available for the beginning of their new work and a good lot has been purchased.

North Dallas

This good church long worshiped under a tent roof, with a rough floor. A loan of $3,000 enabled them to build a beautiful bungalow meeting place. Now they are crying for more room. Temporary frame quarters are provided for their growing Bible school and yet they are crowded.

Cochran Street (Negro)

Our large Negro population has received a small blessing from Church Erection. They have a frame building and a small membership. The minister of Cochran Street is a cultured, able man. Through help from our city missions board he is now giving his full time to the church. These faithful Christians are growing in the face of difficulties.

The eight Dallas churches have nearly 5,000 members. What has been done is only an augury of possibilities.

The Kansas City Plan and Church Extension

By FRANK LINCOLN BOWEN

Twenty-six years in Kansas City should surely have earned for Mr. Bowen the title of dean of city missionaries for the Disciples of Christ.

THESE two handmaidens of the Kingdom of God have labored together in Greater Kansas City, in a most holy, fruitful and happy fellowship. As a city missionary for the past twenty-six years, I rejoice in the privilege of bearing witness to the wisdom of uniting these forces in the extension and upbuilding of the church in our city. The spirit and genius of this cooperation in Greater Kansas City had its origin during the ministry of Dr. T. P. Haley, whose picture appears as the frontispiece of this issue of WORLD CALL. I quote from an article written by Dr. Haley, which appeared in the *Christian Register* of October 11, 1900:

In a very early day, perhaps in the "forties" there was a flourishing church in Westport, with a substantial brick house which still stands and is yet occupied by that congregation. Its membership extended clear over to "Westport Landing," which afterwards became Kansas City, Missouri.

"Westport Landing" multiplied in population. There were some staunch members of the church among the newcomers, and to them came preaching F. R. Palmer, of Independence. The meetings were held in a log cabin till the city hall was built, when that building was used. In 1859 they decided to build a house. Judge T. A. Smart gave the lot and the house was built on what is now the northwest corner of Twelfth and Main. The house was completed in the autumn and the writer was called to dedicate and hold a meeting. There were a large number of additions, among whom were some of liberal means, and H. H. Haley was installed as pastor. He continued in this relation till the outbreak of the war, was called again at its close, resigned in 1872 and died in 1875. This was the beginning of the First Church in Kansas City. In the spring of 1884 the present house of worship on Eleventh and Locust was erected under the pastorate of the writer. It had cost $42,000, every dollar of which had been raised before dedication. Isaac Errett, of Cincinnati, preached the sermon.

Following this humble beginning came West Side Church, Sixth and Prospect Avenue Church, now Independence Boulevard, which started in a hall over a store. Then came Forest Avenue Church, opening a Bible school. J. M. Hughes and J. A. Lord followed in a special meeting. The present Linwood Boulevard Church followed the opening of a Bible school. Later came South Prospect, with C. A. Young as pastor, and the Sheffield Church, largely through the instrumentality of a consecrated girl, Miss Ella Lowe, later Mrs. T. A. Abbott.

Dr. Haley was always pleased to say at every general gathering, "We are one church in Kansas City, worshiping in different places for convenience and efficiency." In this truth may be found one secret of our growth and the joy of our service.

How seldom does a city realize what a rich benediction has come to it when a humble minister becomes one of its citizens. This was true when in 1894 that princely man, Dr. W. F. Richardson, accepted the leadership of First Church and later the leadership of our city mission work. Early in the ministry of Dr. Richardson more permanent plans were formulated for the calling of a city missionary. Looking back over the years, we marvel at the fears that found expression. The first letter from Dr. Richardson to me, then in my first charge at Lynnville, Illinois, said that they were anxious for me to come but the salary would be small in the beginning days and that I was called for six months, at $75 per month, with the hope that the work might continue. After I arrived on the field one good brother informed me that when the six months were up I would have to go because the churches would not continue the expense. But somehow we felt it was a call of God. We have not yet changed our minds.

The Joint Board of Greater Kansas City

The membership of this board shall consist of the official boards of all self-supporting churches of this city and its suburbs, which shall adopt this plan of cooperation, together with their Sunday school superintendents. Other churches and missions may be represented on this board by the Sunday school superintendents and pastors, who upon application for membership shall be elected by a two-thirds vote of the members present.

The joint board meets quarterly. The city missions committee appointed by the joint board meets monthly. Reports are rendered by the city missionary and mission pastors. Plans for the extension and development of the fields are considered by this committee. The trustees of the joint board hold all property until such time as deemed wise to transfer it to the mission church. Every church and mission is apportioned and asked to have their part in the extension of the work in the city. All new fields are entered and the work constituted by the city missionary, under the direction of the committee. Each field is directed in the location of property and the securing of a pastor. All matters of importance are considered by the committee before action is taken.

The Kansas City Plan in Operation

While we have some rules for direction, much more depends upon the spirit of the pastors and leading workers of the city. The secret of whatever success we may have had, has come very largely through the fine spirit of cooperation and fellowship and the unselfishness of our pastors. Between seventy-five and a hundred pastors and associates have served our churches during the years of our work here. All of them have been our personal friends and deeply interested in the cause of city evangelization. They have been more interested in the enlargement of our work than in their own personal success.

City Evangelization and Church Extension

You need not go far in any community without seeing church buildings unfinished and congregations with-

out any building at all. Someone started a good work but was unable to complete it, entailing a loss of time, effort and spirit. Many a man has failed in business because when he needed a little help, no one came to his assistance. Could some friend have stood near when the crisis came and given or loaned a few hundred dollars, success rather than failure would have followed.

This same principle holds good with churches. No church can do its work without a building. Permanency and efficiency are conditioned upon having a church home. It has been said that "every congregation must some time erect a church home or die." Often it is not possible to build without some assistance. How greatly it would help if every church seeking a loan could receive encouragement from our church erection fund. What better plan could we adopt for creating morale for a new church?

More than fifty per cent of our churches received assistance from this fund in the erection of their buildings. If anyone asks why so many loans were granted in one city, my answer is as follows:

The City an Open Door

In the beginning days and for many years, the Disciples of Christ did not take the cities seriously. We have been a rural people. In very few great cities are we of commanding influence and importance. In this new hour of destiny, with over fifty per cent of our population in the cities, with their mighty power for good or ill and the doors of opportunity actually "torn off their hinges," the Disciples must enter in and possess them. This great task cannot be accomplished unless the church erection department helps.

The day has arrived when we should have large gifts for the church as well as for politics, clubs and sports. Occasionally one of our wealthy people gives liberally, but the number of large givers needs to be increased. Our city boards and our church erection department could profitably enter many of our cities and together "spy out the land," selecting sightly and strategic locations, far in advance of the peoples coming. The best time to capture a city for Christ is before it has become a city. Find it in the making. The realty men know where the hosts will soon come. The Catholics sense conditions and know where to purchase property; not fifty feet nor one hundred feet on a side street or an alley. They purchase by the acre the most sightly locations and often for a song. Why could not our church erection department help along this line? Would it not be wise and profitable to employ a capable man for this very work, make it his business to visit our cities and towns and assist in choosing the best locations in the new and good sections of the city where the people are sure to come soon? This could be done with profit and would mean the saving of money and greatly increase our growth in many of the rapidly growing centers.

Conservation

Again church erection can afford to assist us in Kansas City because there is a sincere desire to mother our children. This safeguards the loan. We do not believe that any money will ever be lost through bad loans in Kansas City. The mission fields pay back, not as quickly sometimes as we would wish, but they pay. We are planning to put on a special drive this fall, in all of our churches, with a view to assisting several of our fields in lifting their loans.

Lengthen the Cords

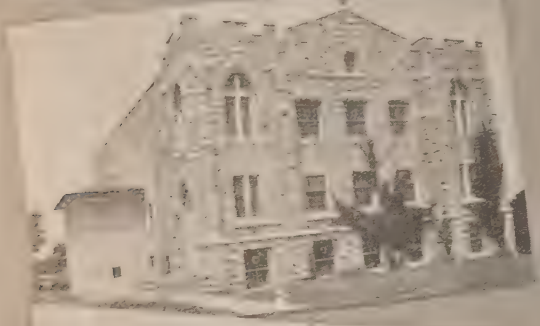
Loans granted in Kansas City to the churches and missions help in evangelism. "Lengthen the cords and strengthen the stakes," cried the prophet of old. Just a few years ago, there were eleven churches and missions in Kansas City. Today, including Independence, Missouri, which is virtually a part of us, there are thirty-six places of worship and about 17,000 members in Greater Kansas City. Several new fields are sending out their Macedonian calls, "Come over and help us." "Concluding that God has called us to preach the Gospel unto them," we are expected to go. We have in the last few days signed up for a new location eight miles from the old First Church. So far as we know there are more members in the churches of Greater Kansas City and suburbs than in any other city in the world, and Church Extension played no small part in this achievement. "We are laborers together with God." What a trinity of fellowship and service: City Evangelization—Church Extension—our Heavenly Father!

Paying in Dollars and Cents

"Three per cent on checking accounts." So announce the banks. "Safety First, six per cent on savings," says Fletcher Cowherd, of Kansas City and Church Extension fame. "Eight per cent and no customer ever lost a dollar," is the slogan of some bonding companies. Our church erection secretary for years has said that the churches helped by it generally raise three or four dollars for every dollar loaned. This is as it should be, and the Kansas City plan has more than verified it. The property value today of the churches and missions which have been assisted with a loan from this board amounts to more than three-quarters of a million dollars. This has been made possible by securing the loan at the right time. Church erection brings to our needy churches a tithe, as it were, and then God opens the windows of heaven on dedication day and in the years following, and pours out such a blessing that many are not able to understand it.

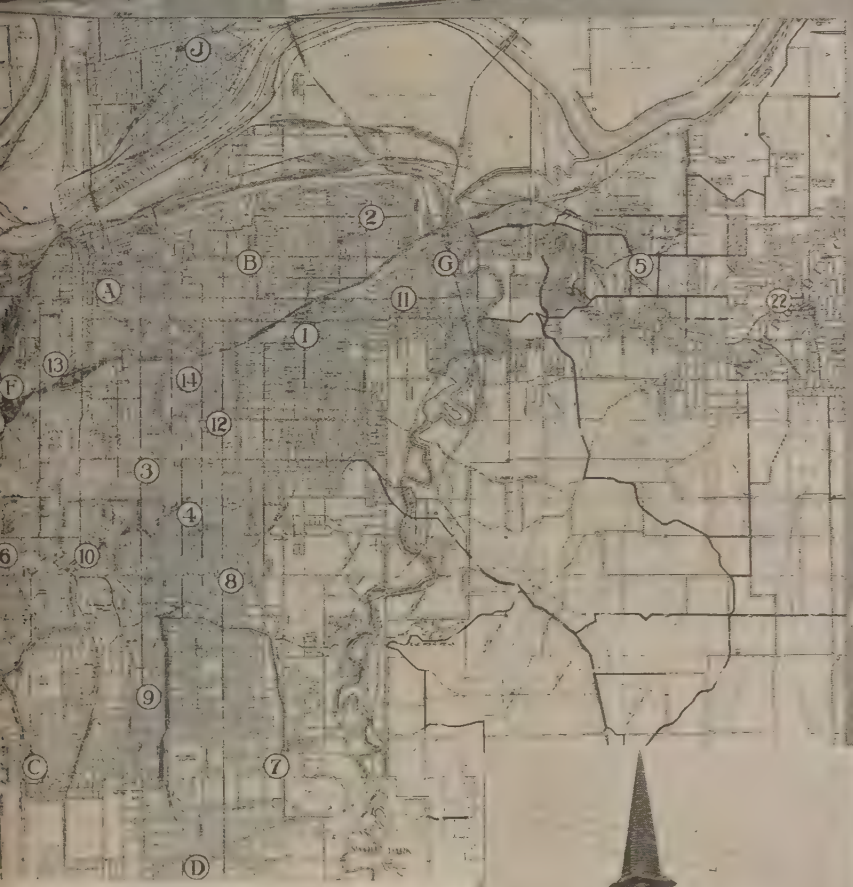
Enlargement

Our city is growing. The field is larger than ever and the end is not yet. 158,000 population twenty-six years ago; today our field embraces 600,000 and we should have at least fifty wide-awake churches to take care of the field. The fund demands enlargement so all the places needing help can obtain it. This is perpetual motion through perpetual grace, seasoned with good common sense and hard work. We are needing larger gifts to all of our funds, but this great fund of church erection should be increased immediately in very large amounts. The day of large gifts has arrived. May God wake us up and help us to know the day of our visitation.



Church Ex

The churches pictured
church extension loans.
Ivanhoe Park; 5. Fairm
Hyde Park; 11. Belmont
Kansas City, Mo; 15.
18. Central, Kansas Cit
ond Colored, K
The churches of Great
Kansas City, Mo.; B
Mexican Mission; G



bution to Greater Kansas City

elped to build at some time in their history by kson Ave.; 2. Budd Park; 3. Linwood Blvd.; 4. . Swope Park; 8. Oak Park; 9. South Park; 10. Kansas City, Mo.; 13. West Side; 14. First Colored, First. Kansas City, Kan.; 17. Emerson Park; 20. First Colored, Kansas City, Kans.; 21. Sec- . Independence, Mo.; 23. Merriam, Kan.

ere loans have not been needed are: A First, C Country Club; D Paseo Blvd.; E Chelsea; F ity House; H Grandview; I Quindaro Blvd.; Kansas City.

Wanderland—Wonderland

The Travels of Truly Try

A Vacation Letter from Paraguay

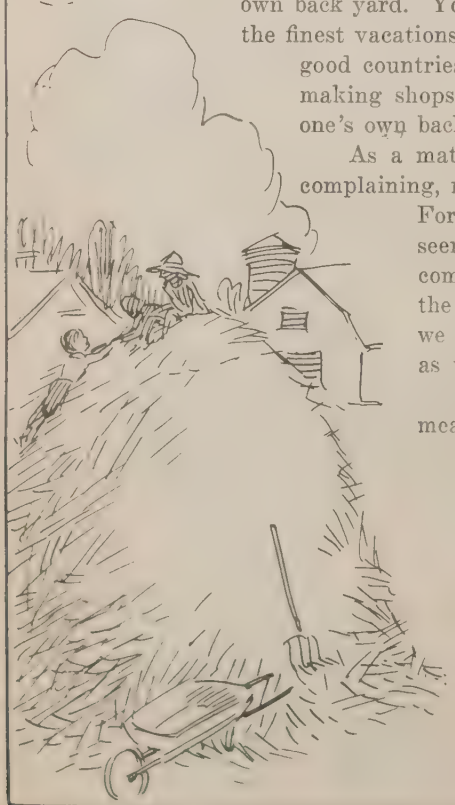
By Lucy King De Moss

Dear Truly Trys:

Some of you are in the country visiting your grandmothers or your cousins, and perhaps at this very minute are perched on the highest peak of a mountain of hay on its way to the big barn. Some of you are down on the seashore, building wonderful castles and dark, mysterious tunnels in the wet sand. Some of you are in camp in the woods, cooking your meals over a jolly, well-guarded fire, and fishing in a clear pool where you can actually see the fish swallow the worm on your hook. Those fish cooked with a sizzling slice of bacon are the best ever. Perhaps a lucky few of you are in the mountains and with stout walking sticks and knapsacks are having some fine climbs with your fathers, up in the land of snow and wild flowers.

A great many of you, though, are just staying at home for your vacation, climbing your own trees—or, maybe it isn't a *tree* you are climbing at all—building castles, and making camp right in your own back yard. You can, you know, if you truly try! Indeed, some of the finest vacations of all have been spent right at home. There are as good countries to be explored, forts to be defended, dress-making shops to set up and fairy balls to be attended in one's own back yard as there are in any place in the world.

As a matter of fact, Truly Trys, we aren't much on complaining, no matter where we happen to find ourselves. For in our journeys around the world we have seen so many youngsters who have so very much coming to them in the way of good times and the right kind of homes and playgrounds that we would be ashamed to howl if things did not go as we think they should.



I am in one of those places now. Oh, I don't mean that the children of Paraguay

go around with cross faces and frowning brows, just because they are poor and have so little to make them happy. They are as happy as children can be who have never seen the inside of a picture book nor been taught who made the beautiful world. For their country is beautiful, I would have you know. Paraguay is about as large as the state of Illinois, with the rivers Paraguay and Parana to take the place of the Ohio and Mississippi. There are lots of trees and green meadows, and some of the finest cows in all the world.

I haven't seen a pair of shoes and stockings since I came here. Oh, of course there *are* shoes and stockings, but I have spent my time among the women and children and they simply do not have shoes and stockings, except a few of the lucky families. Not that it is necessary, for the weather is warm the year around but one would like to feel they had a pair to put on for special occasions.

If our church missionary society had not started the school here for boys and girls they could not have gone to school at all. It is vacation time here as it is at home, but I called on the missionaries and looked around the school buildings a bit. I'll tell you when the new buildings are added to those already there it will be a pretty fine school—the only one of its kind in all the capital city of Asuncion. I met a number of the boys and girls.

"Maria," I said to a pretty girl with soft brown eyes and skin like rich cream, "what are you going to be when you are grown?"

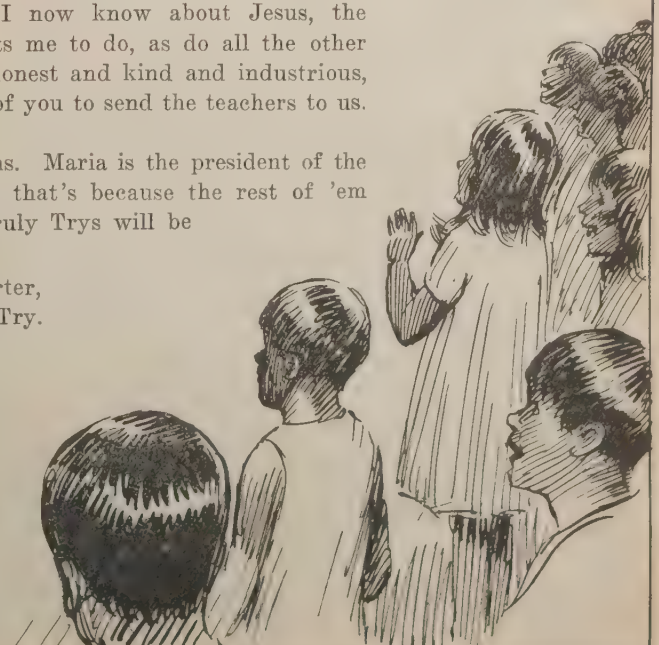
"Well, signor Truly Try (you should have seen me swell out my chest when she called me that), I think I should like to teach. You see there are so many of the boys and girls of Paraguay who can never learn to read and write and make good citizens unless some of us who are in the Christian schools will, in turn, teach them. I want to pass on to others the things that have been given to me by the Christian teachers from America. Perhaps some day our country will be Christian, too."

"Had you never been in school until the missionaries came here?"

"No, no, never! I would have gone all through life without knowing what was on the inside of books, if your Christian teachers had not come. Only the very rich can go to school, I thought. But your missionaries not only let me go to school, but they help me to take care of myself while I am in school. That indeed makes happiness. I now know about Jesus, the friend of all children and I know what he wants me to do, as do all the other boys and girls in the school. And we will be honest and kind and industrious, as he wants us to be, *you will see!* It was good of you to send the teachers to us. Please thank the people of America for us."

You see, Truly Trys, that is the spirit that wins. Maria is the president of the only club of Truly Trys in all South America, but that's because the rest of 'em do not know about it. It is a sure thing, the Truly Trys will be popular in Paraguay from now on.

Your faithful reporter,
Truly Try.



A First Class Southern Investment

By ROBERT L. HARRELL

Who has recently become pastor of the Woodlawn Church, Birmingham, Alabama.

FOR years the small membership of the church in Hartselle, Alabama, used an inadequate frame building on an uninviting side street. Despite crowded quarters they received the impetus to growth. About fifteen years ago the Board of Church Extension granted a few hundred dollars' loan for enlarging the building. Continued growth and the demands of modern church activities necessitated modern housing. A choice corner lot on Main street was donated by A. A. Oden, an influential member and citizen. February 21, 1916, ground was broken for the basement of the new structure. George L. Snively later led in raising in cash and pledges approximately $18,000.

Struggles and discouragements incident to church building during the war were endured. In addition, many members moved away, yet a handful of faithful families displayed sacrifice and heroism perhaps unprecedented in the community, as they stayed by the task. The department of church erection was asked for an unusual loan. Several months necessarily elapsed before positive assurance could be given that such a large sum would be forthcoming. Finally $10,000 was promised and received early this year, coming at a time when without it, all plans to complete the edifice would have failed. Thus again, with characteristic sympathy and business-like care, church erection proved itself the great brotherhood investor in a field of promise and need.

The building is of sandstone, with three entrances to the main auditorium, seating capacity (with adjoining church school room and balconies) of about 1000, with pastor's study and two classrooms on second floor, and basement under entire structure, with space for assembly and class rooms when needed, and furnace. The state board's memorial window to A. A. Oden occupies a worthy place. The congregation has installed beautiful pews of up-to-date type. Ours is one of the most splendid houses in the state and the pride of the town. While we are third in membership, we are fast winning the esteem and cordial fellowship of all peoples. The field is of course conservative, and will require faithful, steady cultivation. We are immeasurably indebted to the brotherhood through the help of church erection.

Buying the Shade of a Tree

By BESSIE FARRAR MADSEN

Mrs. Madsen went out as Bessie Farrar to India in 1895 under the Christian Woman's Board of Missions. Pendra Road has been the Madsen home since 1901, and they are rejoicing in opening up new work in that district.

FOLLOWING a roadway that winds its way through the jungles of the Bilaspur district, through little kingdoms ruled by petty chiefs under England's oversight, with pathway, cart tracks and elephant paths running into it from larger native kingdoms or from far villages, through Pendra and along the foot of the mountains where rises the Narbada River, crossing the railroad where is located our station, Pendra Road, out along the rice fields, through the jungle of thick forests, by the crowded little villages of mud huts, across two small rivers you will see near the roadside a white tent under a group of spreading trees.

There is near here a lovely bit of land by the roadside with mango and tamarind trees and a lovely little lake to the rear, fifteen or more acres of good well-drained high land and it is this that we are trying to get for our new work. It is owned by about fifteen different people each owning a tiny piece and it is not easy to get them all together for the numerous negotiations necessary, and hard also to get them to agree.

Outside the tent now, there is an interesting group, a rug spread on the ground and on it a number of village men are sitting on their feet, in loin cloths and heads wrapped in turban style. In their midst sits the scribe taking down the statements of the villagers with a quill pen. The surveyor sits near with his maps spread on the ground before him. The head man sits a little apart but on the rug too. He has on a tight-fitting calico coat. There are two chairs. The manager sits in one and Mr. Madsen in the other. A group of interested folk stand near. One old man is talking. "My father planted those trees and my children's children shall eat the fruit. The land I will sell, the trees I will not sell. The sahib is very kind; he will not want the trees." Now, Mr. Madsen is speaking, "It is the shade of the trees that I desire, brothers. The fruit you may come and take for your children, but unless you sell them to me you could come and cut them down and I would have no shade." There is kindliness and understanding and an occasional burst of laughter. Finally it is settled. The people have received their compensation and are satisfied. Then it was found that according to law if they want it back within a year they can take it. So according to that we must not put up a good strong house until the year is up. We are planning to build a brush house fifteen by thirty feet and plaster it with mud, cover it with tiles and make it our house for this waiting time. A little veranda in front will be divided with curtains. The place will make a good meeting house and dispensary after we have moved out.

We are only fourteen miles from Pendra Road but among people who have never had opportunity to hear the gospel. Within a radius of two miles are ten villages. The entrance to the native kingdom of Sirjaga is very near. Villagers from there pass in large crowds continually, carrying their produce in to sell at Pendra Road, the nearest railway station, and bringing back salt, oil, etc. Their camping place is just here. Listen, you can hear them coming now, the bells on the necks of the loaded oxen tinkling musically. And listen more closely, you can hear the

—L. J. Sherman

Just a Few Parcels

That you take in your compartment when traveling in India.

hum, hum, hum of the voices of many men heavily laden, trotting along as they murmur their low singsong. They will camp for the night here, just put down their loads, build their fires, eat and smoke their leaf pipes and lie down on the ground to sleep. That is what camping means to them.

Only a stone's throw from our tent there crept the other day, with catlike tread, a spotted animal. I could hardly believe it was really a panther. I have never yet seen one in the wild so close. There was no gun in the tent so we sat and watched the panther tread softly and slowly back into the forest again. A few days ago one of his brothers crept at night into the mud hut of one of these villagers. The people were sleeping out in front. In the early morning on entering the hut they heard the growl in time to close the door, and making holes in the mud walls they were able to kill it with their long spears.

This kingdom of Sirjaga is one of the most miserable in all India. The people are oppressed and tyrannized over until life for them is hard indeed. One man said yesterday that the life of the laden oxen is an easy life compared to theirs. We have better opportunity of helping the people of that kingdom from here than from any other place. Mr. Madsen sits with them talking and making friends and teaching them. The women are so afraid that I cannot yet do much more than just be friendly, but I felt so happy today when about twenty little boys from eight to fourteen years of age, came again to hear the stories about pictures I had shown them and to learn the songs. I have a little organ in the tent and the boys stood and sang and sang and sang the great and wonderful story of Jesus. They wanted books and some of them had not even the four *pice* or two cents necessary to buy the little first reader. I thought it best not to give them away, so I asked if they could bring eggs. I would buy the eggs and they could buy the books. Two eggs sell for two cents and that just pays the price of the book. When they found they had more than they needed for these books, one said he would buy the book of songs and many of them produced eggs to pay for this book also. The eggs were so wrapped and tucked into the corners of the draperies that I had no idea they had so many. They said they were fresh eggs, so I just went over into the corner of the tent where Nielsine's old pet hen persists in sitting day after day and slipped the book-eggs under her. She ruffled her feathers and covered them all and is as happy as I am over the eager desire of the boys to get the books.

There has been a government primary school at Sakola village for a long time but it has almost closed because the books had given out and for some reason none were to be had. Perhaps the high price kept the little folks from buying, for these villages are very poor. The books really cost sixteen *pice* or eight cents, but I supplied them at the price of two eggs, so now the school is crowded and I have won the friendship of the young people and Nielsine's old hen is brooding over her share in the good times of these boys.

Miriam went to the Isabella Thoburn College when she first came out. She and Nielsine are now together, boarding at Woodstock College, Nielsine taking her high school work and Miriam teacher training.

We are having a hard time getting our mail for we are a long way from the post office, and in buying stores too there is a long way to go, but we are going to coax the manager to plan a small bazaar here. It will be a blessing to the people as well, for they all have to go a long way to do their marketing once a week.

Just Beyond Their Limit

By W. F. MOTT

Pastor of the First Christian Church, Waycross, Georgia.

IN 1914 preaching services were held in the Odd Fellows Hall conducted by E. L. Shelnut, which resulted in the meeting together of about fifteen people regularly for Bible school and communion services for several months. Perhaps a year later Mrs. J. E. Wadley purchased a desirable lot on which to build a church. Owing to certain discouragements the lot was returned to its original owner and the project temporarily abandoned. Then in October 1916 the present organization was effected (with eleven charter members) under the leadership of Allen Wilson of Valdosta, Georgia. The success of the work is very largely due to the ladies' aid society, which was organized August 8, 1917 with seven charter members. The present enrollment is 83 with 80 active members. The amount of money raised from July 1921 to July 1922 was $1010.81. The woman's missionary society was organized October, 1918, by Mrs. C. A. Downey of Atlanta, Georgia, with 15 members.

A large tent was purchased at a cost of about $250 and A. J. Mize of Griffin was called as the first pastor. Mr. Mize served one year. Near the close of the year, W. H. Harlow held an evangelistic meeting which resulted in forty accessions to the church. Owing to ill health Mr. Mize tendered his resignation, and I. S. Bussing of Ottumwa, Iowa, was called to the pastorate. Mr. Bussing served the church two years during which time a lot was purchased and a modern chapel was erected at a cost for lot and chapel of $2350. He was a tireless worker and succeeded in organizing the junior Bible study group which resulted in much good. W. F. Mott and Mrs. Mott began their ministry in January, 1920. At that time there were about 62 resident members. There have been 65 accessions to the church during the present ministry and a resident membership of 98.

In January, 1922 we began the erection of our new church building, which is a beautiful stucco with an auditorium that seats 300 people and four Bible school rooms. A valuation of $15,000 has been placed on the whole plant.

We wish to express to the church erection department of the United Christian Missionary Society, our sincere appreciation for their timely aid in making us a loan of four thousand dollars which enabled us to complete our building. We had gone our limit and just when we were at a loss to know which way to turn, they came to our rescue. We now have a building which we are proud of and which means untold blessings to this congregation and community. May the good work of building churches continue, and may the offerings and gifts pour into the treasury so that the erection department can go to the rescue of needy places like our own.

First Christian Church, Waycross, Georgia

Queen Anne Christian Church

By E. L. KECKLEY

Pastor of this growing church in Seattle, Washington.

THE Queen Anne Christian Church, (Seattle) was formed largely from members of the First Church, who met in consultation in December, 1906. In January, 1907, the church was organized with 71 charter members. It worshiped in a small tabernacle until October, 1911, when the Bible school unit of a very fine church edifice was dedicated. This was made possible by a timely loan of $8,000 from the Board of Church Extension. Because of many removals and the general business depression, for several years the church passed through a severe financial struggle, finding it very difficult to pay the interest on the loan and meet its other obligations. During these years the Board of Church Extension was very lenient and patient, helping and advising in every way possible.

At the beginning of the present pastorate, March, 1918, nothing had been paid on the principal and there was nearly $1,000 accrued interest, besides other outstanding obligations. But the church faced its problems heroically and in the five years all outstanding obligations have been met and the indebtedness has been reduced to $3,600, which is covered by pledges. The church building has been remodeled and improved to the extent of about $2,500. It is now the most complete and up-to-date church plant in all the Queen Anne district.

Through all the years the missionary fires have been kept burning. During the last five years, in addition to money raised for other purposes, the church through its departments gave approximately $3,000 for missions and benevolence.

The church faces the future with faith and hope, ever grateful to the heavenly Father for his mercies and ever thankful for the agencies through which he works, especially for the department of church erection which has done and is doing a splendid and much needed work.

The Job That Couldn't be Done, But They Did It

By WILLIAM A. RYAN

Mr. Ryan was pastor of the Wilhelm Park Church during the tumultuous days of building. He has recently entered upon a new pastorate at Tarentum, Pennsylvania.

THE "job" was the building of a new church plant at Wilhelm Park, Baltimore, Maryland; "they" were the average church members. The problem of a new building at Wilhelm Park had its two sides: The side taken by those who said that it was an impossible task, for which we had neither the needed amount of money, man power nor interest; and the side taken by those of us who believed not only that it could be done but that it must be done if the church in that community was to live. Which of us was right? Judge for yourself, and in order that you may be able to do so, here's the story.

About five years ago we went to Wilhelm Park just to hold on until someone could be found to look after the work. The first service on Lord's day morning showed a net attendance, including the preacher, of just six! We knew that things were in a "time-marking" stage but were not prepared for such a condition of complete "rest." After the service a talk with the members present developed the fact that the service had been an average one, as far as attendance went. Bright prospects! An average attendance of six persons to preach to, practice on and work with, in the building up of the Kingdom of God in that community. A board meeting the following week brought to light more interesting facts. The income for the month for current expenses was a trifle over eleven dollars and that, too, was about normal!

What was the trouble? After a careful study we eliminated all but four factors; God, the people, local conditions, equipment. Something was radically wrong with one or more of these factors and we felt that if we could put our fingers quickly upon that "something" there was some hope for the work. A further study resulted in the following conclusions: God was all right. The people were just about like ninety-nine per cent of all the other people in the world. Local conditions were all that could be desired, there not being another Protestant church within a mile of our location, and the community was one of probably a thousand or fifteen hundred souls. But the equipment was a wreck! The outside dimensions of the one-room building were twenty by thirty feet, inside about eighteen by twenty-eight. The plaster was cracked, windows were broken, six feet across the end was taken up with a platform and to one side, about midway in the room, was a large stove, behind which there was usually a huge pile of wood, very necessary, but also very unsightly. In other words, there was lacking everything conducive to cheer, comfort, brightness, enthusiasm or any of the things so necessary to a live, working organization engaged in unfolding the matchless beauty of the Son of God. Altogether there was nothing to attract man, woman or child.

There was one encouraging thing about the whole plant, the Bible school. In spite of the depressing externals about sixty children were coming out each Lord's day to attend the school. Mark you, I haven't said "to be taught in the school." Teaching was entirely beyond the question. Who on earth could teach sixty children (there were no adults) in a room eighteen by twenty-eight feet? It would have taken a genius to keep them in order, much less teach them, and our people, teachers and taught, were just ordinary folk, with never a genius among them brilliant enough to teach sixty squirming youngsters in a room eighteen by twenty-eight. When we looked at that room we decided to put up a new building.

"Where?" "How?" "When?" "With what?" were the questions most frequently "fired" at us. After fifteen years of work and worry and saving, the net cash result was about a thousand dollars, and that belonged to the ladies' aid society. Do you know that I blame those good folks less and less each day for thinking that we were crazy. Some thought it and others said it. A thousand dollars and everything on the increase in price! Our plans were drawn and sets of them placed with contractors. The first bid to come in was for eight thousand dollars, and we had been thinking of a nice, little building for about four thousand! It was a little time before we asked for more bids and when they began to come in, the first was for twelve thousand dollars! And there were pews, chairs, tables, floor coverings and scores of other things that were not included in the estimate. Then the bids came in regularly, and as regularly

showed an increased cost. The government was paying "cost plus ten per cent" and contractors were not anxious to build small churches. What ought we to do? We were not at all certain but this is what we did:

First: We started a drive to raise three thousand dollars in thirty days.

Second: We wrote to the church erection department of the United Christian Missionary Society for a loan of ten thousand dollars.

Some folks said we might ask for it, but that our chances of getting it did not amount to the proverbial "hill of beans." Somehow, we felt that we had to have that money to carry on God's work in that place and we had noticed that whenever God's work had to have a thing God has a habit of providing a way. When Mr. Muckley's reply came, "they" quit talking. He said we could have the ten thousand dollars when our building was completed.

Then began the usual stretch of time during which the building committee alternated between hope and despair. Contractors are contractors the world over, and often we wondered whether the building would be finished before we both died. We were in our early thirties and that gave us some hope. As all things must come to an end, so this period drew to a close, and at last we reached the time when we could actually plan the dedicatory services. We had given the contractor what cash we had, and notes to cover the remaining payments as they fell due, which notes were to be taken up, at interest, on the completion of the building when the ten thousand was received from the church erection fund. And then came the thunderbolt. That deserves not only capital letters but a separate paragraph all to itself.

The thunderbolt came through Mr. Muckley, who came to Baltimore to tell us that he was "awfully sorry" and he "regretted it the worst kind of way" and that he "felt as badly about it as we did" (if he did he was a mighty sick man), but as a matter of fact, he simply did not have the ten thousand dollars that he had promised us! I never knew what a large, dreary, desolate and empty place this world could be until then. Churches to whom loans had been made were, in many cases, in arrears with either their interest or principal payments, and the money out of which our loan was to have been made was still scattered over the country in the shape of unpaid pledges or unpaid interest.

You can't get blood out of a turnip, and, by the same token, you cannot get money out of even the church erection fund when there is none for you to get. When could we get it? Uncertain. Three months, six months, a year, all depending upon when the money came in from outstanding loans. Incidentally, our building was nearly finished and whatever shortcomings our contractor may have had we knew that he was expecting ten thousand dollars when that building was completed. Where was it coming from? I recall hearing Mr. Muckley say something about borrowing it from the Baltimore banks until we could get our loan through. There ran through my mind a line or two in Ellis Parker Butler's *Pigs is Pigs*, "I wonder do thim clerks be after knowing Misther Morehouse?" as Flannery expressed himself when ordered to proceed to collect for the guinea pigs. I wondered did Mr. Muckley be "after knowing thim bankers." There was one thought that persisted in keeping itself before me. We had to borrow ten thousand dollars from somewhere and from some at present unsuspecting persons or institutions, and that within a few days. I had a faint idea that there was that much money in the world, but how to persuade its owners that we had to have it was about as difficult as trying to prove that Mars is inhabited. But it had to be done.

And then began the task of actually getting the money within a few days. Our balance at the bank was represented by an imposing array of ciphers and our chances with other banks amounted to about the same thing. And then Peter Ainslie found, through one of his men, a trust company in Baltimore that not only had that much money but actually agreed to lend it to us on our joint note for ninety days with the privilege of renewal for a like period! Since that day I have never heard the words "trust company" that I do not feel like taking off my hat. By the time the second ninety-day period was over we had raised another thousand dollars, so that when we received word from the church erection department that the money was available we needed only nine thousand dollars.

In the meanwhile the building was finished, and when the dedicatory services were held we felt that God was good indeed, and that work in his harvest fields was a pleasure and a privilege. And did the new equipment make any difference in the work or was it just another needlessly built church? Here's a picture taken just eleven months after the dedication. Count them and tell me what you think about it and what you think about building a new church with six grown-ups and sixty children?

Just this, and I shall have finished. I have wondered many times what would have happened if that trust company had not let us have that money, whether churches needlessly in arrears with their payments on interests or principal realize that they are crippling the work of God in many places like Wilhelm Park, and what we would have done without the department of church erection of the United Christian Missionary Society.

Wilhelm Park Christian Church, Baltimore, Maryland

A Fortieth Anniversary in Japan

By ROSE T. ARMBRUSTER

Because of ill health Miss Armbruster has been compelled to return to America and is at her home in Los Angeles, California.

THIS year is the 40th anniversary of the arrival of Mr. and Mrs. C. E. Garst and Mr. and Mrs. George T. Smith, the first missionaries of our church to come to Japan, so our mission, with the Japanese churches engaged Kimura San, the "Billy Sunday of Japan," who spent eight years in America, graduating from the Moody Bible School in Chicago, to hold meetings in all of our churches, beginning the middle of January and continuing through June. His first meetings were held in the church connected with our schools in Takinogawa, which is a suburb of Tokyo, and lasted five days. The church was crowded each night, and already over fifty persons have been baptized at this church, among them being many of our students as well as adults from the neighborhood, including a well-known biologist and his wife.

Then he held meetings in our three churches in Tokyo city and in two preaching places, also in the primary school where I worked last year, with very good results in each place, one of the churches reporting twenty baptisms. I helped in the meetings in this church and also in three of the outstations. He uses the commonest kind of colloquial language, but presents the gospel message in such a way that anybody can understand it, and he lays the responsibility of accepting or rejecting it squarely on his hearers. He has been to

the Holy Land twice and makes good use of his experience to illustrate his sermons.

Otamachi is a small town of about ten thousand population. A few of our believers live there and the Japanese pastor from the neighboring city of Mito goes there once a week to hold a service for them. Their leader is a teacher in the Boys' Middle School. Here twenty-nine people were baptized, over half of them students, with several school teachers also. The group met at five o'clock Sunday morning, February 25, and walked together out to the river, over a mile away, and were baptized. Then they returned to the meeting place and celebrated their first communion service, their faces simply radiating the joy that filled their hearts. At the morning service at ten o'clock, they organized themselves into a Church of Christ, choosing their deacons, covenanting with one another to be true to their Lord and Master and to labor to build a church in that town.

In Katsura on a beautiful moonlight night seven people were baptized in the ocean. In some of the outstations the meeting places are too small to accommodate a crowd, so these special meetings were held in a theater. At Chiba, the first night, a terrific wind was blowing from the north, and it was bitter cold. Probably a hundred and thirty people gathered, all sitting on the floor, huddled in their wraps, not a bit of fire in the place, not even a charcoal brazier; even the preacher kept on his big overcoat while he spoke. Part of the time I sat down on the floor among the women but I had to go up on the platform to play a wheezy, little organ for the singing, and then I realized how cold it was.

I returned to Tokyo late that night, rather than spend the night in a Japanese inn. I like to travel third class on these short trips as one can always get into conversation and have an opportunity for seed sowing. This night my seatmate was a young man of about twenty-two, a merchant, and while he was doing some figuring in his notebook, he whistled some hymn tunes. That was sufficient introduction. I learned that he was a Christian, born into a Christian family, so I told him what an unusual blessing was his. He said that since he had become a merchant he had little opportunity for going to church or witnessing for Christ, so we had a little talk on the subject of responsibility, of living daily with Christ and letting his light shine through us. Soon a group of young military officers drew near and joined in the conversation. One of them said he was a Christian and asked if he might come and bring some of the others to see me and to have a talk about religion.

Spring Weddings and Easter

By MARY CAMPBELL

Managing weddings is quite a usual incident in the life of even a two-year-old missionary in India.

APRIL began with Easter the world over this year, and it was such a bright and glorious Easter for us. We began with a sunrise prayer meeting. We had left word that no child was to be awakened for this, but everyone was up and ready before I was. The adults met under a wide-spreading tree in front of the chapel and the children on the veranda of their home. At the close of the meeting six women rose and named Christ as their Savior. That was four more than we had expected and means that every woman in the home has accepted him.

Then a week later we had another sunrise meeting when we had a formal breaking of earth for the new church which has just been started here. The evangelists, after prayer, formally broke soil and then every Christian man and one of our very small boys each took out some earth. The girls of the Training Home sang the hundredth psalm, then the non-Christian men began digging in earnest and the work was really begun. In a way it had begun long before this, for we had been collecting material for some time. If there is any virtue in the word "handmade" we in India are acquiring great merit and our buildings are of intrinsic value, for nearly everything used is prepared by hand right before our eyes. They take their crowbars and with patient manpower break out and dig out the rocks used in foundations. They get the limestone in the hills back of our house and right now a great kiln is blazing away. After it is burned they will build a circular mortar where they will mix the lime with sand and by driving an old buffalo around and around will grind it under a big, handmade wheel. About a mile from here they have made and filled brick kilns where they are burning bricks and soon will be digging a big hole to make the tiles for the roof. The earth is made into mud, rolled into balls, and then rolled out flat and cut into the proper size and shape. It is then put on the mold and set out to dry. The bricks are then put into a great kiln and burned right here. Even the fuel is collected and made by hand. It is fuel cake made of cowdung, called *gober*. Once Miss Vance gave a very large order for brick for the children's home and the men told her that they could not make that many in a year because there was not enough fuel produced in that time with which to burn the brick.

So our church is in progress of making and the bell is ordered. That is not handmade. It is coming from Montgomery Ward and is the gift of an Indian woman here. Her husband was killed in an accident and she came to us. She has some money and wanted to give the church bell. We believe that it will help in declaring that, "This is the day the Lord hath made; let us rejoice and be glad in it."

This is the wedding season for the Hindu people. One of our servants is marrying his five-year-old daughter. It is cheaper to marry her when she is young and there will be no particular harm unless her husband dies, for she lives with her father until she is about twelve or fourteen. But if her husband dies and she becomes a widow, then she gives up her beautiful hair, her good clothing and any jewelry she may have and goes to her father-in-law's house as a servant. It appears to be the wedding season among our Training Home girls, too. Seven of them have been married since the new year. Two were teachers in the woman's school and one a teacher in the primary school. The latter was one of the prettiest weddings I have ever seen. She was a beautiful bride and approached the altar by way of an aisle made up of little school children who cast flowers before her at each step. Miss Kingsbury, our senior missionary, gave the bride away. After the ceremony the other teachers sang, and as the bride and groom were leaving the church they again walked through an aisle of singing school children. She has married an evangelist and will do village evangelistic work. She is such a splendid girl and I know they will have an ideal home out where they are the only Christians.

Our latest wedding was a double one, and as Miss Cowdrey was away I had to manage it with the assistance of Mr. Gamboe, who is ten months newer on the field than I am. The brides were pretty, as brides always are. The grooms wore white suits and carried bouquets. They really needed the assistance of a bridesmaid as they had to lay their flowers down while they put the rings on the brides' fingers.

Religious Dramatization

Dramatized Missionary Stories. By Mary M. Russell. Price $1.00.

A book of short missionary plays adapted for use in young people's societies, young ladies' missionary circles, senior (15-17) and young people's (18-20) departments of Sunday schools, and all churches which are seeking a way to present the cause of missions in an impressive and realistic manner. The book contains dramatizations of incidents in the lives of well-known missionaries, representative scenes in home and foreign fields and calls to service. One chapter is devoted to suggestions for costumes and scenery with directions for making and providing them at small expense.

Dramatized Bible Stories. By Mary M. Russell. Price $1.00.

The twelve dramatized stories in this book have grown out of actual experience in interesting young people in such work. Intermediates and seniors have produced these plays on many occasions, such as a special feature of the worship service of the Sunday school, at prayer meetings, as a Scripture reading, at concerts, at summer conventions and meetings.

The Good Samaritan and Other Bible Stories Dramatized. By Edna Earle Cole Spencer. Price $1.25.

Marion Lawrance says:

"This attractive book bears the title of the first of eleven beautiful Bible stories dramatized for children and young people in a captivating style. Mrs. Spencer has done a choice piece of work that will be heralded with great joy by Sunday school workers everywhere, especially those interested in the children's and young people's divisions. This book will help to solve the problems of producing proper entertainments for weekday or Sunday nights."

* * *

Order from United Christian Missionary Society, 425 De Baliviere Avenue, St. Louis, Missouri.

Riverside Avenue Church, Jacksonville, Florida

Especial interest attaches to the work of the churches in Jacksonville since the opening of the Florida Christian Home of the United Christian Missionary Society. Fifty aged and beloved saints from as many different churches of the brotherhood now enjoy the fellowship of these churches. The Riverside Church has had a phenomenal growth as a generously fostered swarm from the First Church, of which J. T. Boone, honored not only in Florida but throughout the brotherhood has been pastor for many years. The First Church engaged Charles W. Ross, formerly of Springfield, Illinois, and Crawfordsville, Indiana, to inaugurate the new congregation with a tent meeting, beginning in February, 1921. The revival lasted six weeks ad enrolled 116 members. There are now 160 members with a Bible school of 200 and property worth $65,000. The building shown is the first of three units on a lot 155x205 feet. The congregation raised $13,000 during its first year, in addition to what the First Church gave it. During this same first year the baby church gave over eight hundred dollars for missions.

The First State Convention

By A. O. KUHN

SOME months ago a self-constituted committee of three got together at Casper, Wyoming, and decided that the time was ripe for a state-wide gathering of Disciples of Christ in Wyoming. This committee was composed of Charles G. Stout, pastor evangelist for the state under the United Christian Missionary Society, R. R. Hildebrand, pastor of the First Church, Casper, which is a two-year-old child of the United Christian Missionary Society, and A. O. Kuhn, Rocky Mountain superintendent of religious education, Denver, for the United Christian Missionary Society.

A call was issued to the brethren throughout the state for a state meeting to be held at Casper, First Church, June 1 to 3. The response was greater than was hoped for. A noticeable feature was the attendance of a number of people from points where there was no organized work among the Disciples of Christ. Our work in this great state is very weak and detached. There are only nine churches in the entire state, with but four having regular preaching. It was discovered that there were a great many points thirty to forty miles from the railroad where our people were doing fine service through union Sunday schools, acting in the majority of cases as the officers and teachers. It was also noted that we were in the forefront in initiating whatever religious services were held in the community.

In addition to the services of Charles G. Stout and A. O. Kuhn in the convention, the convention was fortunate in having Miss Cora Hemry, secretary of the women's work in Nebraska, and Robert M. Hopkins, of the United Christian Missionary Society, St. Louis. Their addresses brought to these isolated disciples a feeling of belonging to a great religious body. Many of them had lived in the state for years, and this was the first time they had had any opportunity of meeting those of the same spiritual kinship.

Definite action was taken to develop in an organized way our work in the state, and a state missionary committee was elected, choosing as chairman one of the outstanding business men of the state, J. E. Denham, of Casper. The women also organized for more aggressive work, with Mrs. Ritz, of Wheatland, as state president. Three years ago the United Christian Missionary Society sent Charles G. Stout into Casper to organize a church there. So successful was he that today there is an outstanding work, a good plant, with plans under way for the purchase of a larger property and the erection of a real building. The work that was so well started by Mr. Stout is being carried on very successfully by the present minister, R. R. Hildebrand, recently graduated from Phillips University, a Sheridan, Wyoming, boy brought into the church under the ministry of Floyd A. Bash, a number of years ago.

Plans were considered and determined

—*R. M. Hopkins.*

The Out-of-Town Delegates

There certainly cannot be many states left to take from Wyoming her present distinction of being the last state to hold a first convention. Church work is still in the pioneer stage but its beginnings promise well for the future.

The Pastors in Attendance

Left to right: Dr. D. M. Sayles, Casper, president of the convention; H. L. Denton, Gillette; B. A. Wilkinson, Douglas; Roy R. Hildebrand, Casper; A. O. Kuhn, Rocky Mountain superintendent of religious education, Denver, Colorado; Charles G. Stout, pastor-evangelist for Wyoming serving under the United Christian Missionary Society.

upon at this convention to present the needs of Wyoming to some of our western colleges, with a view to locating for three or four months in outlying points each summer, students from these schools. This will help in solving the problem of taking care of isolated and detached points, unable to support regular preaching. It was also determined that Charles G. Stout should enter the capital city of the state, Cheyenne, and stay there until a church was established with a preacher on the ground. Cheyenne is the second largest city in the state, with over ten thousand unchurched people in the city. A great opportunity awaits us there.

On the last day a love offering was taken by the convention to be sent to the United Christian Missionary Society, as a slight token of their appreciation of what the society has done and is doing for our work in that state.

Fifteen Years Ago and Now

By MRS. LESLIE WOLFE

The Wolfes call Manila home, where Mr. Wolfe is the overburdened Secretary of the Philippine Mission.

WHAT a trip to Laoag that was fifteen years ago! From Manila we took a little coastline steamer that was built too high for its depth, and that was known as a foe to every stomach and a friend to the fishes. Besides a cargo of merchandise she carried three horses and two carabaos. The chickens, pigs and goats to be used as meat on the voyage were penned off in one end of the boat. We had cabins, but we made no use of them, not even at night, as our steamer chairs on deck were more comfortable. After three days of slow sailing we reached the port of Currimao. A few rods from shore we left the steamer for a large flat-bottomed boat. Some distance from shore this boat stopped and a sunburned brown sailor held up his arms to me. There was no other way, so I just put my arms around his neck and he carried me safely ashore. We were then sixteen miles from Laoag, our destination. The missionaries met us with an American buggy and two of the smallest horses that I had ever seen. The little ponies tugged and pulled through the sand. It seemed like an endless sixteen miles through a very poorly cultivated country. Ours was the only buggy on the road; we passed many in covered ox-carts. I never wanted to make that trip again, but I did make it fifteen years later, and how glad I am that I did so.

This time we left Manila at ten o'clock at night in a sleeper, had breakfast on the train, and went up along the coast through such a splendid country. It was rice harvest. The people were in the fields; some cutting the rice, some setting it out in the sun to dry and others stacking the dry bundles. Women were going through the fields gleaning the scattered heads. Goats were seen everywhere. Cattle, carabaos and horses with their young were feeding in the fields from which the rice had been cut. We left the train at nine o'clock in the morning and went by automobile over the finest coral roads one could wish to see. They are white; this is a little hard on the eyes in the bright sunlight, but they are as smooth as a paved city street. Caretakers were sweeping up the dry leaves and cutting away the weeds and brush. Many good bridges have been built. We crossed the longest bridge in the Philippines just before we reached the city of Laoag. Only three rivers had to be crossed on ferries. These are so swift and wild during the rainy season that only suspension bridges would stand. Big passenger trucks run between the larger cities, and, while we passed ox-coats in great numbers, there were many automobiles on the road, and oftentimes we raced with them to reach the ferry first.

I had expected to see the maguey rotting along the river and sending out that sickening odor that I remembered smelling fifteen years ago. The maguey was put into the water to rot away the pulp so that the fiber might be separated and prepared for shipment to America and other countries to be made into twine for use in the wheat fields, such as those of the Dakotas and Canada. But the little American cricket liked so well the salty taste of the twine and damaged so much of it that it became necessary to cure it in a more modern way so as not to leave that salty taste. How strange that an insect thousands of miles away should cause these people to change their methods of shredding their maguey! We saw men cutting and binding great bundles of the maguey and hauling it to the stripping mills. The sugar cane mills are larger than they were. In several places we passed the sugar mills, saw them grinding the cane and smelled the boiling syrup being cooked down into brown sugar.

Rapid Transit in the Philippines

Where the ox cart still preempts the country roads.

Many of the towns have splendid, new, concrete school buildings. In the town where we stopped for lunch the children were trooping home from school in characteristic fashion. No longer an experiment as it was fifteen years ago, the public school has become a permanent and universally accepted institution in the life of the Philippines, occupying fully as large a place here as it does in the United States.

While the great, peaceful city of Laoag looked much the same, we noticed many improvements in the way of houses and public buildings. The high school, trade school and provincial building, all of reenforced concrete, add much to the appearance of the city. A very fine, large building is in process of erection which is to house the normal school for northern Luzon.

Fifteen years ago we had nothing in the way of mission property except a little frame chapel. Dr. Pickett was doing all his work in two or three rooms of his home, but now the Sallie Long Read Memorial Hospital answers the need of that country for miles around. All these years Dr. Pickett has been there at his work and has won for himself a large place in the affections of the people not only as a good doctor but as a splendid preacher of the gospel as well. All these years he and his family have lived in rented houses, but just recently they have occupied a new, fine, reenforced concrete house built by the mission. The pride of Laoag is the substantial concrete building known as Adamson Hall, which houses the Bible training school and the dormitory. With its own electric light

—*E. T. Bowman.*

Close to Vigan

Ferrying is another interesting feature of travel in northern Luzon. The picture shows an ox cart getting ready to ferry over a river which as yet we have not been able to bridge.

plant and its own water system and other modern features it brings a touch of city life into this quaint city. The Filipino young women find life pleasant and profitable in this fine Christian home. After their three years of training they go back to their homes as real leaders among their people. But even more important than cold equipment, putting life and spirit into things there, are the consecrated missionaries that Laoag has acquired.

I am much heartened at seeing the progress of our mission's interests during the years. The name Laoag means "light," but it had little of the true light till our missionaries went there. Laoag is becoming like a light set on a hill. Our lamplighters are going out from Laoag to all parts of the province and up into the mountains where many of the people have not heard the gospel. May Laoag's light never grow dim.

In the Juliette Fowler Home

By MRS. E. D. VAWTER

The efficient mother of the Juliette Fowler Home, Dallas, Texas.

ON Sunday morning all is bustle and stir, for all except the tiniest in the baby ward go to Sunday school. At present the tiniest, whom we feel are too young to go, are baby Gordon one month old and baby Glenn a month and a half with little Pauline a little more than a year old. Big and little, every one is enthusiastic about going. Some have records of one, two and three years without having missed a Sunday. Others have an equally good record except for a Sunday or two when they were ill.

When we go for our two weeks camp during the summer some of the big-hearted interested men from the East Dallas Sunday school, where the children attend, come out to camp and give us a thoroughly interesting service. Or part of the children over-anxious not to miss their departments come into town for the service. Each night each department has its regular bedtime prayer services. For these they are memorizing various chapters in the Bible.

The older children remain for the regular church service, while the church has provided a communion service with a sermonette for the younger ones. After their brief service they come home. At the Easter decision service last year twenty-five made the good confession and were baptized. This service left no child in the Home eight years old who had not made the confession—while five who were hardly eight came to an intelligent understanding of why they were taking the step.

The guests in the Home for the Aged have placed their membership in various churches in the city, some in Central, others in Mt. Auburn, Oak Cliff and East Dallas where they attend the church services, prayer meetings and missionary services. A local missionary circle holds one of its annual services in the Home—while the city pastors and Endeavor societies have regular appointments throughout the year.

Religious Education in the Indian Church That Was Built in a Day

By KATHERINE E. STAUB

Who has just resigned from the field force of the department of religious education.

A COMPLETE account of the building, dedication and organization of the new Indian church on the Cattaraugus reservation, by the churches of the Niagara Frontier, was given in WORLD CALL for January, 1923. The Cattaraugus reservation is near Versailles, New York, and about thirty miles from Buffalo. This church building was erected on November 18, 1922, and dedicated Sunday the nineteenth. It is located on the north side of Cattaraugus River and there is no other church on this side of the river. S. B. Lindsay of the New York state board and the Niagara Frontier Association, made an appointment for me to work with this church from January 27 to February 5, to help in organizing a Bible school. Meetings were held each evening and on Sundays, discussing subjects along the various lines of religious education, and much time was spent during the day in visiting the homes. All the homes on the north side of the river and some on the other side were visited. Much credit is due Miss Norah Jameson who so ably assisted in the calling. Miss Jameson is from the Allegheny reservation, a graduate of Hampton Institute, Virginia, and is at present the teacher in the public school on the Cattaraugus reservation, near the new Indian church building. She was indeed a most helpful companion when it became necessary to build temporary bridges to reach some of the homes and when we were lost in the woods long after dark.

The Bible school was organized February 4, a very stormy, zero day, with nineteen present, only three of them children. It was my pleasure to visit the school again on Easter Sunday and find that the enrollment had reached fifty-three, including twelve cradle roll babies, of whom thirty-four were present. During both visits I was very kindly entertained in the home of Mrs. Longfinger.

—Katherine E. Staub

The New Church Just After Its First Coat of Paint

—Katherine E. Staub

The Easter Group of Children and Young People

And in the Mud and Scum of Things, There's Something Always, Always Sings

By MRS. ALVIN BRO

WE have, of course, plenty of "mud and scum" in Luchowfu but this year the singing has sometimes risen to strains of the "Hallelujah Chorus." The one outstanding attainment of the year's work is the way the Chinese have taken hold; the way they have carried responsibility and the enthusiasm and determination with which they are making plans for the future.

We have been without a foreign evangelist but the work has not retrogressed under the direction of Mr. Wang and Mr. Dzeu, the Chinese pastors. Church attendance has increased at least one-third, the whole auditorium, except the balconies, being filled every Sunday. Attendance at communion has more than doubled on the part of the men, and about four-fifths of the women members are regular at this service. The church budget has been increased from fifteen hundred to two thousand dollars. The increase is largely due to the number of Christians who have decided to give one-half their tithe directly into the church treasury. A new system of collecting pledges was introduced, each Christian putting his collection into his own bag every Sunday. The returns of the last three months indicate that the total budget will be realized. Because of the increased budget the church board has expanded the evangelistic work supported and directed by the church. We have also found a monthly worker's meeting helpful. About forty leaders of the various church activities have met together for supper once a month, after which problems of the work were discussed. We have felt that the monthly united prayer meetings of men and women have also furthered a new spirit of cooperation.

In Miss Major's absence, Miss Djan has taken practical control of the Women's School and the attendance has doubled. There are now sixteen regular women students enrolled. The women Christians have made regular weekly trips to seven places in the country within walking distance of Luchowfu, using the homes of Christians, inquirers or interested friends as meeting places. Sometimes the men evangelists have accompanied the women workers. After these few months of consistent work in that direction the trips are bearing fruit, not only in the number of inquirers coming in from the places visited but in the increased usefulness of the women who have taken that responsibility upon themselves.

The pre-Easter week of institute was praticularly helpful. Some fifty women met all day for those six days in classes. Among them were several *tai-tais* (high class), but on the whole the women were of that substantial middle class which seems the hope of the church. On the last day twelve women signified their desire to become Christians and are now meeting twice a week in inquirer's class looking forward to baptism this spring. It looks as though the women's social center will soon force enlargement upon itself. The present quarters are inadequate; the students of the Women's School want to add higher primary work, and we hope some day to have things so arranged that mothers with their children may be provided for and taught home-keeping along with their school work.

The girls' schools have enrolled 248 pupils this semester. The opening of a new government middle school for girls seems to have in no way affected enrollment in the Christian school. A small class graduates this spring from middle school. The most hopeful thing about the school is that below the first year middle school there are no breaks in the classes. It seems conservative to expect each new class entering high school to have at least ten members. The foundation is laid and each class we add but strengthens the structure. Eight girls were baptized this winter making a total of nineteen Christians.

The day schools are all crowded to capacity and one hundred of the two hundred and forty-one girls are in the South Gate school. Such an enrollment taxes the school far beyond its capacity. A new dormitory is imperative. Money for the building is expected to be provided entirely by local Chinese. Several have pledged of their own accord, and a drive for funds will be made the last of May. The Chinese in charge seem certain that there will be no difficulty in raising the amount. Such a spirit both on the part of those connected with the management of the school and the friends outside is most encouraging.

Besides an increased enrollment for next year, made possible by more dormitory space, we are looking toward the eventual addition of a kindergarten. One of the primary school teachers, herself a graduate of our middle school, plans to go away to kindergarten training school next year. There is great demand for that work and we feel that the opening of a kindergarten will also open many homes to Christian influence.

The boys' school has the largest enrollment in its history, there being ninety students this semester. Also forty-five students in the boy's lower primary school located at the church. The number in the middle school would be considerably larger were it not for lack of dormitory space. Being forced to a policy of elimination, we have raised the entrance requirements. We now require a strict physical examination upon entrance and accept no inferior class work. This, together with the enlargement of the chapel and two class rooms, has considerably improved the morale of the school. Two boys were baptized early last fall, and fifteen boys at Easter, making a total of seventeen Christian students in the school at present. There is also a good-sized inquirer's class. This nucleus of Christian boys is by far the most heartening result of the year's work in the boys' school

In connection with the student work, we must mention the opportunity open to us in the government schools. Mr. Ing laid the foundation in his work in the Normal last year and had a group that averaged around a hundred boys meeting for Bible study every Sunday afternoon. Mr. Harmon's being in the school this year has upheld their interest and a fairly large group of students are regular attendants at church and Sunday school. One of the outstanding leaders was baptized at Easter. These Normal school students, as well as students of other government schools, were exceedingly interested in the meetings held by Francis C. M. Wei of Boone University last February and in the meetings held by Dr. Osgood in March. They are planning enthusiastically on the coming of Mr. Tewksbury and Ting Li-mei, We are now doing only a very superficial work among the government school students but the opportunity is here. They could well utilize the full time of a foreign evangelist. This work is only one of the many places where the coming of Mr. and Mrs. Goulter will add efficiency.

The opening of the hospital has been among the outstanding blessings of the year. The buildings are all in good shape, with running water throughout the main building. The electric lights will be put in working order this summer. The clinic has averaged a hundred cases a day since the opening in December and the wards are being opened as fast as the demand necessitates. Dr. Vierling and Dr. Chen are operating three days a week. A second Chinese doctor has been called, which will relieve the pressure considerably. Another foreign and another Chinese doctor could start tomorrow and have all the work they could handle. Nurses are being added as fast as capable students can be found. Unfortunately Miss Dieter's furlough is due, and the whole work of training nurses and doing the surgical nursing falls on Miss Blankenbiller. The foundation for medical work in this city has been well laid and the reputation of the hospital throughout this whole country justifies a large institution.

We have an evangelist in the hospital who holds daily services and does follow-up

From Aguascalientes, Mexico

Comes this picture of George Emerson Hinds and his young brother, Donald Paul. Their father is especially interested in making scientific agriculture count in the Christianization of Mexico.

work; also have a part-time Bible woman. The worth of their work is manifested even in this short time. One of the nurses was baptized at Easter. One woman who came to the hospital at the point of death and underwent a most serious operation has since enrolled in the Woman's School. The time since the opening of the hospital has been too short to point to outstanding achievements, but the opportunities are many and the future looks most hopeful.

Speaking of duties and problems as well as achievements it may be in order to mention that all six of the foreign children have grown in stature if not in wisdom; the teachers' homes have new mud walls; the girls' school has a new coal house, a tubercular sanitarium and an adopted daughter; the inside of the church a coat of colorite; the woman's social center a vicious little dog and the boys' schools a new palm.

The year has been full of blessings and encouragements and, to revert to our original simile, we can all "Make a joyful noise unto the Lord. . . serve the Lord with gladness; come before his presence with singing. . . . Oh, give thanks unto the Lord; call upon his name: make known his deeds among the people. Sing unto him, sing psalms unto him; talk ye of his wondrous works."

Hira Lal, of Mungeli, India

By H. C. SAUM

Mr. Saum has just come home on furlough, having served in India since 1905.

FOR thirty years Hira Lal has been known throughout the Mungeli district as a servant of his beloved Master. His best work has been done right among his own many relatives and numerous acquaintances. He has been senior hospital assistant and for short and long periods has been in charge of the medical work here. Hira Lal acquired his medical knowledge and skill from private instruction and study, and from enforced extensive practice. In all this service the love of Christ has constrained him. He has been indeed both doctor and missionary.

Hira Lal was born in Ramgarh, Mungeli, the same year that the Foreign Christian Missionary Society was organized, 1875. His ancestors were both Brahmans and Chamars, a peculiar social union. With them he worshiped stone gods and carefully observed certain religious and social ceremonials. As a child he was married to Sunarin bai of the same village. She served with Mrs. Jackson as an *ana* and became a Christian some six months before her betrothed did. They were married again after becoming Christians, and are living happily together today. Her parents soon afterward became Christians and her brother became the first graduate of our Jubbulpore Bible College.

Hira Lal's father was illiterate himself, but he sent his son to a small government school in Mungeli. This had been provided for the lads of the Satnami religious sect. This religious and social revolt against orthodox Hinduism and idolatry had about reached its ascendancy and helped to prepare the way for our work in Mungeli. In this little school Hira Lal got his primary education, and later taught. As a pupil, and also as a companion and friend of Mr. Jackson, he was taught the more excellent way in Christ. He also read the gospels himself. He learned rapidly and he thought much as to which was right, this religion or his stone gods. He was attracted more and more to this new faith. He and five boy companions of his village made a vow to become Christians sometime, and they all did except one Brahman lad. Those were pioneer days and becoming a Christian meant hardship and unpopularity in one's own home. Mr. Jackson's evangelist whom Hira Lal consulted, saw how difficult it would be and advised him to remain with his widowed mother and in his old religion.

A little later he requested Mr. Jackson to baptize him, but when he went for the baptism, some twenty-five of his relatives

A Servant of the Lord

Hira Lal is carrying on alone in the Mungeli Hospital, because doctors are scarce in India.

and friends took him by force back home. He told them plainly that the time would soon come when he would be with the *sahib* again and eat with him, and become a Christian also. On August 2, 1891, Mr. Jackson's successor, Mr. Gordon, baptized Hira and his friend Gulali, later an evangelist. As he came up out of the river, a malguzar cursed and said, "This lad will make everyone a Christian." His home folks began to hate him, and cast him off. But he says, "I kept up my faith strongly and soon I overcame the persecution and many kinds of trouble." He also says that the old man's cursing is one of his great causes of thanksgiving, for, while not all are yet Christians, a very great number have followed him in this New Way of life and fellowship.

His good life has won him great esteem and genuine love among his many Hindu and Christian friends. His unselfishness is acknowledged by all. And many a companion wants to emulate his example. Several years ago M. J. Shah, longtime senior evangelist in Harda, was transferred to Mungeli and was anxious to come, because he felt that there were certain excellencies of character in Hira Lal that he hoped to make a part of his own life by association with him.

Hira Lal and Sunarin bai have four children. The two older daughters married medical men. One son-in-law is now a compounder in our out-station of Pathariya. His youngest daughter plans to take nursing after finishing her high school course. He purposely named their only son Prabhu Das, "servant of the Lord" hoping that he too, as a faithful son, would help to spread the Kingdom. The son completed the commercial course of the Lucknow School of Commerce over a year ago and is an interested and industrious worker as office assistant in Mungeli. His marriage last year was quite a social event, attended by hundreds of Hira Lal's relatives and friends. The father is happy in seeing his son married, and in mission service rather than elsewhere. Hira Lal also has four grandchildren to make him young in spirit.

Hira Lal's chief work is that of hospital assistant and as such he has done valiant service. But he has also been a faithful preacher of the Word, both at the hospital, and in the villages. He has thus ministered to both the physical and spiritual needs of men. His intense love for, and sympathy with, all classes makes him an efficient winner of men to Christ. Because of his peculiar fitness, and his unique position, he was ordained by our mission in 1917. He feels that he has thus been highly honored and promoted. And as a priest of God in his church, he serves in a higher ministry than those of his relatives who yet serve as priests among the Hindus. Hira Lal is a humble, retiring man, and "seeketh not his own." He is also a man of great faith, and a firm believer in the efficacy of prayer. Often I have been called to pray with them at time of operation, or for those patients that were causing much anxiety. God has been honored in their work, and he has honored his workers.

One of Hira Lal's greatest assets is his winning smile, his hearty laugh and his keen sense of humor. He heartily enjoys a joke. He sees the funny things that people say and do, whether in jest or in earnest or in ignorance. He readily adjusts himself to the restrictions of stern caste rules or prejudice. He patiently waits outside if high caste families refuse him entrance, even when invited to help with their beloved sick ones.

Addressing the first annual convention of the Foreign Christian Missionary Society, Isaac Errett said, "with faith in God we have humbly sought to lay the foundations of an enterprise, which we trust will grow into goodly proportions." Both the society and the young life born that year have indeed grown "into goodly proportions."

The Wanderer's First Love

One fall a girl from the Kentucky mountains left her home to go to a distant school. She wanted an education more than she wanted anything else in the world and the school at Morehead seemed an answer to all her girlhood dreams. Her soft brown eyes were not used to paved streets and crowded thoroughfares, and it was all very strange to her, those first months away from her beloved highlands. When she had studied long enough to know how to put into words her lovely thoughts about the childhood home, she wrote the tender poem that follows:

Take me again to my mountain home,
Sweet dreams, tonight.
I'm tired of street and towering dome,
So tired, tonight.
Here each day is the same—the desk and books;
I long for the hills and the pebbly brooks,
Where flower-faces smile from shaded nooks,
And the days are bright.

Tonight, in dreams, I'd search to find
Each sweet flower-face;
Arbutus coming through snow and wind
To interlace
With moss-pink, hepatica, stonecrop, all,
Bluebell and trillium stately and tall—
And only in dreams I may heed their call
To the old home place.

Carry me back to the wooded hills,
Sweet dreams, I pray.
I long for the song of the whippoorwills
At close of day;
Where the cardinal bright 'mong the hemlocks is seen,
The tiny knight, with his coat of green,
Brown thrush, flicker and redstart, I ween,
Would call me away.

I would hear again the murmuring falls,
Tonight in my dreams;
To my home in the highland sweetly there calls
The clearest of streams
As it glides by the home of my childhood so free;
And my boat, at the roots of the sycamore tree,
Awaits each morning my book and me,
With the day's first beam.

Yes, take me, sweet dreams, to my home again,
Just for tonight!
My weary heart shall have lost its pain
At morning's light;
And I'll know that through you I have heard the calls
Of flower-friends, bird-friends, boat and falls—
The murmur of voices I love enthralls,
As in dreams they invite.

A Letter to You

From EVA HAVENS ATHERTON

Who writes from her home in Monieka, Africa.

Dear Triangle Friends:

Would it do just as well if I call you "My dear three-cornered friends?" Now that I think of it, I believe, that in a very real way you girls are "three-cornered." Do you see why? I'll tell you. The three big parts of our natures are our bodies, our minds and our spirits. You girls at home have opportunities of developing all of these and thus becoming really "Triangle Girls," with three sharp well-developed corners. Now, that isn't true of girls here in Congo. The corners of their lives are so blunt and undeveloped that at first you hardly think of them as triangles at all. If I draw a picture of your lives and one of theirs, I think they will look like this.

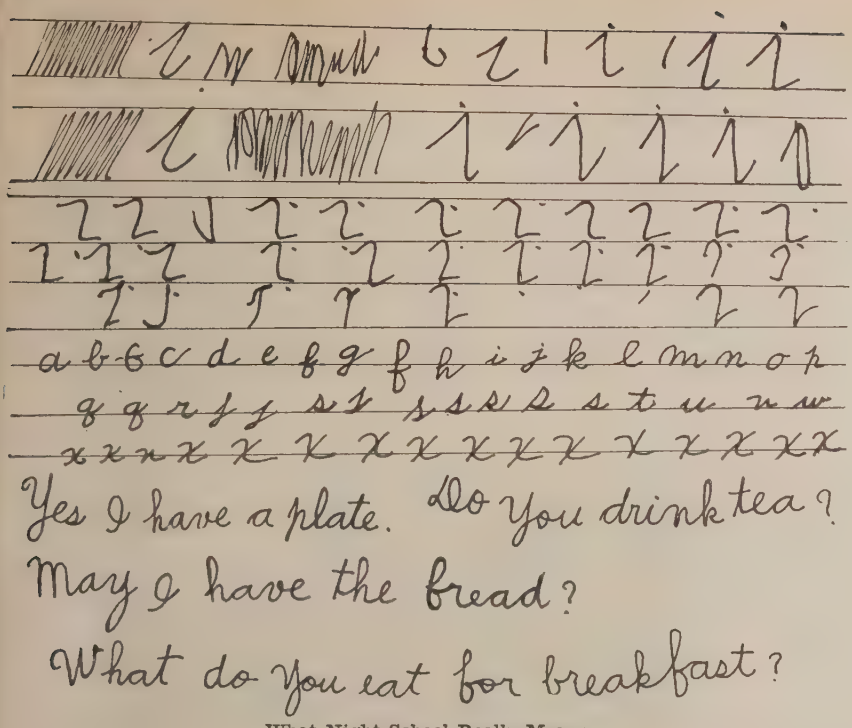
See, how blunt and untrue these corners are. That is because they do not know how to build up their bodies or their minds or their spiritual natures.

You girls all love to run and skip and play games and be happy. These black boys and girls do not have many good wholesome games. I do not often see the children skipping down the path or hear them laugh heartily as children at home do. Especially is this true of a girl. From the time she is very small she must begin carrying heavy loads. If she has a baby sister or brother she carries the baby around on her back. She must help make the garden. I have seen many little girls carrying big baskets more than half as tall as themselves, full of palm nuts or *toko* or other food. Missing wholesome play and exercise and having to carry heavy loads prevent these little black girls from growing strong. Do you think you would be very healthy or comfortable if you never had enough to eat? Congo children do not know how it feels not to be hungry for they are always hungry. In your homes you have two or three bedrooms at least. Suppose that your whole house was only two rooms about one-half or one-third the size of an ordinary room in America. Your entire family would have to sleep there, and so would all your visitors. Perhaps you are wondering how you would put enough beds in so small a space, but the Congo people are not troubled with such things as our beds. Once in a while we see beds made of sticks and shaped much like ours but there are no springs nor mattresses nor sheets, just the sticks, to lie on. Sometimes they split logs and turn the flat side down. Then they have to sleep on the curved sides for a bed. But the most common kind of bed is not even as good as that. If a person has a mat he uses it for a bed. Often instead of mats they take off the cloths which they wrap around them and wear in the daytime, and spread them on the ground at night. But there are many, many who have not even a thin, dirty, ragged cloth for a bed and lie down on the bare ground with no bed and no clothes even, to keep them warm. Nights here are very cool, though the days are hot, so these people have a great many colds. Do you think you could rest well on a bed like one of these that I have named? Or that you would have good air to breathe with so many people crowded into so small a space? Of course, no one can have a strong body without plenty of rest and fresh air. There are many other reasons, too, why the little girls in Congo do not build fine strong bodies. So, you see, that corner of the triangle of their lives is very blunt.

The corner which represents the development of the minds of the girls and women is more blunt than you can imagine, I am sure. There is really nothing that a girl or woman has to know, but how to make a poor sort of garden and prepare a few simple foods. Now don't think that any Congo woman is concerned about preparing those foods according to the most modern sanitary methods, either. She never bothers her head about such a thing as sanitation. She doesn't read articles about it in newspapers or magazines or library books, for she has none of these, and she couldn't read them if she had.

I am teaching the woman's school now and I wish you might visit it. Sometimes your heart would ache and sometimes it would rejoice at what you would see. It is so pathetic to see some of those women bending over their slates trying to write *a* and often finding it so hard to make the slate pencil go the right way. Some of the faces are bright and intelligent. These are mostly the little girls, and to a great extent the daughters of Christian parents, who desire that their little girls grow up into intelligent Christian women. I do love some of these attractive sweet-faced youngsters. There is one that is very young, perhaps not more than five years old. She is a quiet, bright-eyed child, as cheery as a sunbeam. Her father's name is the word for frog. I don't know what her name means, but I always think of her as "my little tadpole," for baby frogs are always tadpoles, aren't they? These people do have such queer names. The boy that used to be my wash-boy had the word for cow for his name. One of the elders in the church is an alligator.

I want to say a few words about the lack of spiritual development in our girls here. I hardly know how to make clear to you the dreadful degradation we find. They have never known a God of love. In fact, their conception has always been so very different that it is difficult for them to imagine what a God is, who loves us. They do not know what the feeling of love is. They do not love their friends as we do. On the contrary they have always had the idea that there are evil spirits hiding everywhere, behind the trees in the forests or behind a stump or under a leaf or in any place they cannot see. All these spirits are



What Night School Really Means

A Russian woman came to an evening class at the Brotherhood House, Chicago. The first two lines show her first week's attempt at writing; the next three were the result of the second week's work; the next three show what three weeks of night school can do; and the last three are the proud achievement of three months. Those of us whom childhood let enter into the world of books, will never know what learning to read and write may mean to a woman. Newspapers are no longer meaningless expanses of paper and a street-car ride is a new adventure in the conquest of signs. Self-respect grows with the growing interest in living.

As a Russian Sees It

By Stephen Prokopoff

Superintendent of the men's department and lecturer in Russian at the Brotherhood House, Chicago.

EVENING school, for the newcomer, is the door through which he must enter, if he wishes to enjoy a better life in America. As soon as a newcomer lands on the shore of the new world he feels that he is isolated from mankind altogether. Everything that surrounds him seems to despise him; every man appears to be terrible and unkind to him; every bit of bread is tasteless to him. This is the fact. And it is so because he is without knowledge of the language of the land. His understanding of the new environment is very limited. To enlarge his horizon, he must possess a knowledge of the language; to have it, he must go to the evening school—where he will be able to make friends and to learn how to talk, read and write. The sooner he acquires the language, the better for him.

watching eagerly for chances to harm people. The people live in constant fear of the spirits. For example, you can't get a boy or girl to tell a story after it begins to get dark in the evening. There is a spirit that will keep them from ever growing any more. How would you like never to have any more stories in the evenings? But there is a question that is more important, it is this: how would you girls like to give up all your knowledge of Jesus and of the true God who loves you, and in their place in your life put hundreds of evil spirits that will be peering at you from every corner and from behind every bush and tree, frightening you and just waiting to harm you? Would you like to do this? And would you like to have your father and mother and all your friends do the same thing? If you can imagine what it would be like, you can get some idea of what life means to girls in Congo.

I described to you the sweet little girl I call "my tadpole." Her father is a Christian, one of our teachers in the back country. I want to tell you of another little girl in the same class. She came for the first time to school a few days ago. Miss Bateman asked her her name, and where she lived. She said she lived near here. I was watching her while she and Miss Bateman were talking. I suppose she is probably eight or nine years old; but something about her face looked so much older and so pitiful. I was trying to picture in my mind the home from which she came and what kind of people her parents must be. Then I heard Miss Bateman ask her what her father's name was and she answered, "My *husband's* name is——."

Then I saw what made the poor child look so old and so pathetic. Think of it, girls, —this little girl, perhaps eight or nine years old, married! And her husband may be as old as your father or even older; I do not know him. Do you think that a little girl, living as she is living has any chance to develop either her mind or her body or her soul?

I know your hearts are grieved that this little girl should have to live so; but don't think she is the only one. No, there are hundreds of others here who are living just such lives. They can't help themselves. They are mere children and their families have sold them to their husbands and they have to do as he tells them. No, they themselves can do nothing, but you girls can, and I hope that when you are a little older you will. Perhaps you will come and help us to teach them the better ways of life.

Program for Triangle Clubs

Theme—Building with Christ in Many Lands

September: AMONG THE STALWART HIGHLANDERS

1. Hymn: *Onward Christian Soldiers.*
2. 95th Psalm (in Concert).
3. Prayer.
4. Triangle Business.
5. Topic Talk: *Where the Purest Anglo-Saxon Blood is Found* (Superintendent).
6. Map Talk: "Giving them a Chance."
7. Reading—*The Wanderer's First Love.*
8. Hymn: *All Hail the Power of Jesus's Name.*
9. Offering.
10. Benediction.

Detailed suggestions for the carrying out of the program will be found in the Program Booklet.

Program Helps

1. Program Booklets 10c each, $1.00 per dozen.
2. Topic leaflets for Superintendent and other leaflet helps for year, $1.00.
3. Large outline maps, U. S. and Canada, and of Word, 50c set.
4. Book on *Making and Use of Posters,* 50c.

The above materials are provided at the bare cost of production and handling. Where the entire supply is ordered at one time, the set, including one Program Booklet, will be sent for $2.00. Additional Program Booklets should be ordered as needed.

Golden Jubilee Calendar

AUGUST

Every Member Visit

True, it is vacation time and not the best month for visiting, but to assure the success of the Golden Jubilee, somebody in every missionary society must be at work every month and every day throughout the year. Officers and division leaders will see to it that every member is visited, or, if any are away from home, that they receive a letter sometime during the month of August, calling attention to some very important matters in connection with the year's work. Where possible send the visitors out two by two.

At least three important things should be emphasized as the visitors talk over the work:

First, that every member will be expected to have part in celebrating the Golden Jubilee.

Second, that every member will continue to support the regular missionary work for the year 1923-24, giving as much through the monthly offering, at Easter, on Woman's Day, and other special gifts, as in former years. The Golden Jubilee will not be a success, even though all aims are attained, if we fall behind in our offerings for the regular work.

Third, that the September meeting is to be "home coming" month and every member is expected to be present or send a message.

Come on.

Studies on the Kingdom

NOTE—During the Jubilee period, programs for missionary societies will trace the work of fifty years in bringing to Christless millions, a knowledge of the Kingdom of God. It is fitting that our Bible studies for this period shall be built upon the teachings of Jesus concerning the kingdom which he came to establish among men.

Bible Lesson for September

Theme—The Kingdom of God

1. Scripture Symposium From the Seventy-second Psalm

a. Read verses 1, 2 and 4.

In verse one, David prays for the wisdom which God alone can give, that he, the king of Israel, may render righteous judgments. But David is living in full and constant expectation of the promised Messiah and prays for this promised "Son of David" that the righteousness of God may be manifest in him.

Verse two, proclaims in prophecy the glad truth that the poor and oppressed of the people shall find justice and right dealing under the reign of this coming Son of David. Call attention to the fact that throughout the earth today right and justice for the oppressed peoples are assured as Christ is enthroned.

Verse four, has alredy found rich fulfillment in the accomplishments of Christian enterprise throughout the earth, Christian orphanages and homes and schools, the Near East Relief and the great programs of mission boards are "saving the children of the needy." Through education, social service, evangelism and even through flame and sword the kingdom sweeps on in its world conquest, "breaking in pieces the oppressor." (Re-read verses 1, 2 and 4.)

b. Read verses 6 and 7.

Here we find beautifully portrayed the Water of Life satisfying the consuming thirst of the earth. Showers that refresh and gladden and fructify all life! Under the reign of Christ, the glad kingdom of our God that is coming so surely, peace and righteousness are promised "so long as the moon endureth." For this the church universal is praying every time the Lord's Prayer is uttered.

c. Read verses 8, 9, and 11.

In verses eight and nine, the boundaries of the kingdom are set "from sea to sea and from the river unto the ends of the earth." One hundred years ago only part of Europe and of the American Continent had ever heard of the Christ. The great heathen world lay untouched behind barred doors. Today missionaries have taken the gospel to every land; all doors are open and the forces that make for righteousness are producing the phenomenally increasing sovereignty of Christ. Old systems are passing, thrones are crumbling, peoples are rising to new conceptions of life, the shrines of outworn faiths are deserted and the peoples of the earth are saying, "Sirs, we would see Jesus." The wildernesses of earth are hearing the voice of the Son of God and are bowing before him. The peoples of the earth are pouring out their gold for the advancement of the Kingdom of our God.

d. Read verses 11, 12, 13 and 14

Verse eleven, is particularly significant in these days when editors, statesmen, jurors and prime ministers are declaring that the hope of civilization rests in the application of Christian ethics in industry, government and the whole social order. Verses 12, 13 and 14 summarize the reasons for the increasing sovereignty of Christ.

e. Read verses 15 to 19.

The Psalmist yielding to the transport of joy in this wonderful vision of the coming kingdom breaks forth in exultant praise in these closing verses. Let the whole group assembled, realizing the glad promise of our God and the ceaseless prayers of the church across the centuries, "Thy kingdom come," unite in concert in the pæan of praise expressed in verses eighteen and nineteen.

Woman's Missionary Society Program

Jubilee Theme—

Remembering the Past, We Build for the Future

September

Pray Ye

HYMN
PRAYER
BUSINESS PERIOD
DEVOTIONAL SERVICE
  Hymn
  Bible Lesson
  Prayer
MISSIONARY TOPICS:
  1. *The Privilege of Prayer.*
  2. *Prayer the Life of the Society.*
  3. *Prayer in the Work of the Church.*
SPECIAL MUSIC, *Lord for Tomorrow and Its Needs.*
CURRENT NEWS—WORLD CALL and *Missionary Review of the World.*
WITH THE BOOKS
PRAYER
OFFERING AND BENEDICTION
My prayerful thought through the year:
What will I do for the Jubilee?
PROGRAM HELPS:
  Leaflets: One on each of the program topics, 10c.

Circle Program

Jubilee Theme—The Foundation is Laid—Let Us Build

September

The Life of Prayer

HYMN
PRAYER
BUSINESS
DEVOTIONAL
  Journeys of Discovery—Into the Vast Realm of the Universe.
  Hymn: *O, Worship the King.*
  19th Psalm.
  Reading: *I Am Aware.*
  Prayer.
SPECIAL MUSIC—Duet: *Take Time to be Holy*
TOPIC TALKS:
  1. *The Privilege of Prayer.*
  2. *Prayer the Life of the Society.*
  3. *Prayer in the Work of the Church.*
HYMN: *Sweet Hour of Prayer*
CURRENT NEWS
WITH THE BOOKS
OFFERING AND BENEDICTION
PROGRAM HELPS:
  Leaflets: One on each of the program topics, 10c. *Journeys of Discovery.*

Prayer in the Life of the Church

By MRS. L. N. D. WELLS

Mr. and Mrs. Wells have just left a most successful pastorate in Akron, Ohio, for their new work in East Dallas, Texas.

WHEN our leaders planned that we should celebrate our Jubilee by raising $1,000,000 for buildings, they knew that this sum was inadequate; that it was but "a small dust of the balance" compared to the needs in the fields. But to many of the privates in our ranks, and every army must depend upon her privates for the successful issue of the campaign that the officers plan, the undertaking seemed stupendous. Many of the most devoted and generous among us have asked whether we can possibly do this and not, at the same time, let the other phases of the work suffer. But we have come now to realize that we must either use or lose our opportunity, that since this urgent need exists, the church must answer it. Since she shoulders this responsibility with timidity and anxiety she may well look to the heroic church in Jerusalem, and learn from her the source of her strength and her power.

Will you think with me for a little while of the group, few in number, that tarried at Jerusalem after the ascension of our Lord. He had told them in his last words that they were to be his witnesses in the uttermost parts of the earth. What chance had that gathering of people to be effective witnesses? If any of us had been choosing men who could adequately present Jesus and his teachings to the world of their day, would we have chosen those of whom we are now talking? They were most of them poor, most of them ignorant; they lacked well-equipped earthly leadership; and most of all, they were bitterly disappointed in their dearest hope. For they were Jews, whose whole race had looked for the coming of a Messiah who was to restore Israel to her place of authority among the nations. He had come, had had his brief ministry and ended his earthly life by a shameful death upon the cross. We know that even his ministry and resurrection did not answer their inherent longing for the establishment of an earthly kingdom; for in their last talk with him they said, "Lord, wilt thou at this time restore the kingdom to Israel?" Who, but our Lord, could have known that these discouraged, ignorant men had within them the leaven for the whole lump? And what message do they have for the church today?

With her constituency of trained, intelligent men and women, who hold much of the wealth of the world in their hands, with her place of recognized authority and dignity, shall any task tax the resources of the church? And yet we know that it was not by dependence upon the things of which we have just spoken that the early church conquered her discouragement and won her victories. Her methods, like most profound things in the world, were very simple. Recall the record of it; before they did anything at all, "they all continued with one accord in prayer and supplication," not one apostle alone, not an inspired leadership, but the whole church, in one accord in prayer. This, and this alone, explains how the church of Jesus Christ lived in spite of fire and sword; how it not only lived but flourished and grew by leaps and bounds.

In all of Paul's letters the churches were admonished about the need of prayer. "Pray without ceasing." "Continue in prayer." "In everything by prayer and supplication with thanksgiving let your requests be made known unto God."

History has shown us in the past that nothing is impossible for a praying church. When the church is on her knees praying, not for tasks equal to her powers, but for powers equal to her tasks, then no forward-looking missionary program will daunt her. Many generations of godly men and women have wrought since the feeble beginnings of the church in Jerusalem, but the source of the church's power is unchanging. We will advance, as they did, upon our knees.

Golden Jubilee Aims

500 New Societies
50,000 New Members
$1,000,000 Jubilee Gift
50,000 New "World Call" subscriptions
5,000 New "King's Builders" subscriptions
50 New Buildings

A fifty-dollar bond shall be the unit of our gifts.

Born June, 1874

By MRS. SARAH WALLACE

No one knows more intimately the history of the Christian Woman's Board of Missions.

Mrs. William Wallace

THERE was a time in the history of the Christian Woman's Board of Missions when the question as to where the first missionary society was organized had never been asked, but in later years it has been considered really a matter of interest. The Central Church at Indianapolis had rather supposed that the honor belonged to that society but is not defending that supposition strenuously. It might by chance be mistaken. The women of our churches in several parts of the country had been talking along missionary lines for a year or two, and there was a very earnest feeling that we were not doing our part in world evangelization. It was an absorbing topic of conversation in our aid society meetings during the year before any action was taken. Finally the celebrated letter from Mrs. Pearre came to us. We were just waiting for that encouraging voice and the practical suggestions from that competent, confident leader.

The great anxiety of those early promoters was to convert everybody to the idea of our personal obligation as Christians, no small undertaking. There was much study, much talking, followed by disappointing results. Our meetings were not businesslike and our first little red book was lost. We have, however, an entirely reliable record of the aid society which establishes the date when the missionary society came into being as June, 1874. But what matter! The wave of spiritual responsibility seems to have broken simultaneously over our church women throughout the country. It would be difficult to decide just where the impetus was felt most strongly.

This first meeting was held at the home of Mrs. Zerilda G. Wallace, who was well known as a W. C. T. U. worker and an ardent advocate of woman's suffrage. She was at that time president of our aid society. There were about sixteen members enrolled in the missionary society, of whom there are four surviving, three still active, Mrs. George Harmon, Mrs. George Snider and Mrs. Sarah Wallace. The fourth, Mrs. George W. Moore, has been connected with

Hidden Answers

1. How many College of Missions students have gone to foreign fields?
2. How many churches will the R. H. Stockton bequest help to build the first year?
3. Why is a Bureau of Church Architecture needed?
4. What is the Convention motto?
5. Where did two men and their wives build a chapel?
6. Why must the Madsens live in a brush house for a year?
7. Why did an African chieftain give up his chieftainship?
8. What might every missionary society do in August?
9. Where was a first state convention held this year?
10. How many churches has church erection helped to build in Kansas City?
11. Who was cursed just after he was baptized?
12. Why are the patients in the Pendra Road Sanitarium grateful to you?
13. How many Bible Schools gave $1,000 or more to the United Christian Missionary Society this last year?
14. What new language can be written on the typewriter?

the Irvington Church and missionary society for many years.

Mrs. A. R. Benton was our first president. She served only until the following November. Being an invalid she felt unequal to the responsibility. My memory is not to be depended upon for the corps of officers, but we were from the beginning most fortunate in our membership. When we recall the names, Mrs. Maria Jameson, Mrs. O. A. Burgess, Mrs. C. N. Pearre, Mrs. Helen E. Moses, Mrs. M. E. Harlan, Mrs. Z. G. Wallace, Mrs. Annie Gray, Miss Mary J. Judson, Mrs. Effie L. Cunningham and others, every one of whom were for years on our secretary's book, may we not feel that we were greatly blessed? Most of these loved ones have passed on to their reward and their places have been filled by others able and devoted, under whose loving care the society is holding its place among Christian workers for the uplift of the world, with an enrollment of about three hundred. The first living link of the society was Adelaide Gail Frost, and since her retirement we have had as our special duty the development of the Chinese work in San Francisco, under the immediate direction of Mrs. Wing.

Round Table Conference

By MRS. S. L. WILSON

FOLLOWING a recent evangelistic effort which brought into the Central Park Church of Topeka, Kansas, about fifty new women, the officers of the missionary society arranged for a round table conference that the monthly meeting might be of educational value to the new members. The social room of the new church was tastefully arranged with four large round tables, baskets of lilacs and snowballs adding to the beauty of the occasion. The women were grouped around the tables. A director gave a signal at the close of a ten-minute period and each group passed to the next table.

At the first table the early history of woman's work in the Christian Church was presented, many personal touches of interest in the lives of our pioneer missionary women being given. At the second table one of our bright young women, who received her inspiration for missions in a junior society, gave glimpses of the fields occupied by the United Christian Missionary Society around the world. Arranged on the third table were some of our newest missionary books, copies of WORLD CALL, *Kansas Messenger*, our weekly church papers and the *Counsel*, our Kansas woman's missionary monthly. The work of the literature superintendent was presented and the value of good books, a religious journal and a missionary magazine in the home. WORLD CALL was presented in a very interesting way. Central Park has fifty-eight subscriptions to WORLD CALL and about thirty-five *Kansas Messenger* subscriptions.

At the last table the business side of the woman's work was presented, monthly, special and Jubilee offerings explained. The gifts of Central Park Church this year go to support Abner H. Johnson, Buenos Aires, South America.

Echoes from Everywhere

Over Fifty Missionary Books

The church at Clearwater, Florida, has recently had twenty-eight additions, a fifty per cent increase in the membership. The missionary society has doubled its membership and in the first three months of its existence secured a fine library of over fifty missionary books.

Orphans In Tibet

A very important event in the minds of the orphans was the Chinese New Year. This is not a matter of one day but of two weeks or more and is the big time of the year for everybody. Everybody eats his best food, wears his best clothes and is on his best behavior. The lamas have religious festivities at the lamasery and almost everyone attends. The orphans have their share in the good times.

All of the children are helping to make garden, working at it after school and on Saturdays. The first thing to do to a garden here is to pick up the thousands of stones and build them into little walls about the different plots of ground. The tiniest children can pick up some of the small stones and so there is work for all. The big boys help with the digging. We think we may have some good vegetables next fall.

The first of the month we took in a little girl three-and-a-half years old. Her father is dead and her mother left Batang, deserting her. She is a bright, promising child, although I could not see that the day I took her in. A few days of good food, a bath and a new dress make a great difference in a little child. She is now happy and contented.

ESTHER MACLEOD.

Batang, West China.

Reached Its Aim

One of the woman's missionary societies reaching its aim for the year is that at Vinita, Oklahoma. The six division leaders had splendid reports. One deserves especial mention. They began the year with eleven members and gained nineteen during the year; made 1,287 calls; read seventeen missionary books; 10,064 chapters in the Bible and have ten new subscribers to WORLD CALL, besides raising $110 for missionary work.

Sowing Beside All Waters

Recently I took twenty-two Camp Fire girls on an annual sight-seeing trip to Pittsburgh in automobiles. The girls had each earned $5 to defray expenses. Our Christian Endeavor society attended an Endeavor social and fellowship meeting at Brownsville, at which twenty-five of our members were in attendance. One of the girls from my Sunday school class moved to Marianna and has helped to organize a Sunday school class there. I visited the class recently and helped them with some plans.

We are arranging for two daily vacation Bible schools and a camping trip for the girls.

The Children's Day offering at the Tower Hill Church was $28; and at Thompson $5.

BESSIE BECKETT.

Republic, Pennsylvania.

Work Among Russians at Gary

John Johnson, pastor of the Russian Church in Chicago, has recently opened work among the Russian people in Gary, Indiana, the first two meetings being very successful.

Religion as the Tibetans Know It

There have been only three weeks of study for me this month because of the annual devil-dances at the lamasery. This being the great event of the year for the Tibetans, we could do nothing else but excuse our teacher for the week. But we were glad of the rest and change, and also for the opportunity to mingle and converse with Tibetans from all the country roundabout. Many people came from places as far as three or four days' journey away. Such occasions give excellent opportunity for studying Tibetan religion, as the devil dances are first of all religious in their significance.

Twelve days after the devil-dances there was another day of ceremony for the purpose of warding off a plague or disease which it is reported has killed hundreds of people in other places during the year. The goddess of disease molded of *tsamba* and decorated with vari-colored butter, was placed in a chair carried by men, and after many prayers for a long and safe voyage was escorted to the Batang River where the raft was launched.

A few days later hundreds of Tibetans went to the lamasery to be blessed by the "living Buddha" of Batang and to part with whatever of money or jewelry they could give to him in return. There was also another dance called the prayer dance which closed the Tibetan New Year season. Following a great parade through the lamasery grounds the idol, Goddess of Mercy, was worshiped by prostrations and offerings.

Excepting for these interruptions, study of the Tibetan and Chinese languages has continued as usual. I expect to take my examination over the third term's Tibetan study within the six months required. This month I have ventured to begin the study of Chinese writing and must say that, though I find the characters interesting, I am glad that English rather than Chinese is my native language. With no alphabet and a different character for each word it is natural that illiteracy should be very prevalent among the Chinese people.

J. RUSSELL MORSE.

Batang, West China.

SPOKANE UNIVERSITY

A Heavy Loss

The thing which has most filled our minds and hearts this past week was the death of our Mr. Keen, the head of the language school. He had been sick for a couple of weeks with typhoid fever and then complications set in which weakened him, and he finally gave up the fight. Many of the students did not know it until we went to school on Monday morning, for it happened late Sunday night. I hope never to be in such a sorrowful group again. It was such a shock and Mr. Keen was so well liked that it took the heart out of every one. He has been here in the school for about seventeen years and has made it what it is, so it was a blow to all of the missionaries in Nanking. The funeral was held in the afternoon, and the students took in hand the decorating of the church. The wonderful results were certainly an indication of the love they had for Mr. Keen. There were as many Chinese as foreigners there, and the service was partly in Chinese and partly in English. Mr. Keen was a big man, so healthy and happy looking, always joking, but he worked so hard even after he became ill that he did not have the resistance he otherwise would have had. The language school has been a very different place, and will be the rest of this year. I was glad for the Chinese on the streets to see a Christian funeral. They have long parades, elaborate banners, firecrackers, etc., and I just wonder what impression the long line of slowly-moving rickshas and carriages, with the flower-covered casket, no display, no noise, but all very quiet, made on them. It certainly is a contrast to their funeral processions.

MRS. J. H. MCCALLUM.

Nanking, China.

An Encouraging Report

We have added 50 new members to our missionary society during the past year, and organized one new society. We have 102 WORLD CALL subscribers.

During the year two of our monthly programs were given by the business women's division and one by the men's division. We were very happy to have our living link from South America, Robert B. Lemmon and his wife with us for one meeting.

MRS. S. J. RUSSELL.

Englewood, Chicago.

Glimpses of the Outside World

In the recent W. C. T. U. convention at Osaka, Japan, plans were laid to reach the 10,000,000 children of Japan with scientific temperance instruction.

Recently it was stated that the British government had notified China of its decision to apply the balance of the Boxer indemnity funds to "purposes mutually beneficial to both countries." Word now comes that there has been introduced in the Japanese diet a measure advocating a similar policy for Japan. The Japanese propose to use the remitted funds for educational purposes also. It has been suggested that of the twenty annual payments of the American share of the indemnity fund, $200,000 be set apart each year for public libraries, buildings to be erected in fourteen centers.

A Korean church has been dedicated in New York. It has a membership of sixty out of the less than one hundred Koreans in the city, mostly students and merchants.

Sixteen boards of the Presbyterian Church have recently been consolidated into four, known as the Board of National Missions which includes all home missions organizations; Board of Foreign Missions; Board of Christian Education and Board of Ministerial Relief and Sustentation. The women's boards are included in the merger and women secretaries will have a place in the organization.

The 117th session of the General Synod of the Reformed Church in America was held at Asbury Park, New Jersey, June 7 to 13. Samuel M. Zwemer, D.D., of Cairo, Egypt, was elected president. Reports showed the regular contributions not quite so large as in 1922, but individual offerings and legacies brought the figures up to about the same as last year. In line with the action of several other religious bodies, the question of consolidating the several missionary and benevolent societies of the body in the interest of efficiency and economy, was discussed.

Broadcasting World Call

I am glad to report that WORLD CALL is finding its way to me without a hitch of any kind and this is very pleasing after the period of the war. A friend of foreign missions has kindly printed two extracts from WORLD CALL and issued them in leaflet form, so we have circulated them through the churches of New South Wales.

JOHN CLYDESDALE, SECRETARY.

(*Continued on page* 56.)

Generating Circle Enthusiasm

By Mabel Mansfield

Secretary for the Young Woman's Missionary Circles, District of Columbia.

THE first missionary circle in the District of Columbia was organized by the young women of the Park View Church during the war when thousands of young women were in Washington. Shortly after the armistice the other churches fell in line until every church of the Disciples of Christ in the capital city boasted of a young ladies' missionary circle. Since these circles were organized many of the members have returned to their homes in every state of the Union, thus causing the circle membership very materially to decrease, until at the present time the membership totals only 145. But interest and enthusiasm has not decreased.

Much of the success may be attributed to the conferences which the officers of all the circles hold once each month. The girls go directly from their work to one of the churches, where dinner is served by the circle girls of that church. Following the dinner a short devotional period is held, followed by the business session under the leadership of the district superintendent, one of the circle members. Matters of importance to all the circles, and problems of individual circles are presented and discussed. Every three months, following the executive meeting, a quarterly meeting is held, which all the members are urged to attend. The girls feel they have been very fortunate in having had with them at different meetings Mother Ross, Mrs. Madsen, Mrs. Anderson, and others from mission fields and from St. Louis. The girls have accepted an aim of $800 as their share of the Golden Jubilee gifts.

A Seattle School of Missions

By Mrs. J. F. Craig

Director of Christian Education of the University Christian Church, Seattle.

THE average attendance at the six weeks' School of Missions at University Christian Church, Seattle, for the six nights of the course was 163, this being less than that of last year by 42. Two reasons are given for this decrease, which if stated here may be of value to any church putting on a like project. This year the work of promoting the school was not as thoroughly done as in previous years. Announcements of the courses were made from the pulpit, in departments of the Bible school and one letter in the interest of the school was sent to the entire membership of the church. This was not done far enough in advance, however—the active campaign being begun only a week or two before the opening night. Also, all classes held this year were coeducational. This was an experiment which in this particular church proved a little unfortunate. A discussion group composed entirely of men under expert leadership seems here to bring by far the best results.

The keenest and best sustained interest this year was found in the high school Endeavor group and with the group of older young people, both using the Negro study. Mrs. Ben N. Mitchell, who was one of our own missionaries to India in the very early days, led a class composed of those who wished to make an intensive study of *Building With India.*

All classes met at 6:30 in the evening and continued for one hour. Special features during the class periods included readings from Paul Lawrence Dunbar, singing of Negro spirituals, a visit from an old Negro minister who was himself born in slavery, and the dramatization by the Juniors of Chundra Lela's life story. In addition to this, steropticon views of life in India and of the Negro both in this country and in Africa were shown in the preservices period just after the study classes.

Much favorable comment was made this year on the mission study books recommended by the Missionary Education Movement. The new approach to the missionary problem, from the sympathetic standpoint rather than the critical seemed to be especially noted and very much appreciated by the really "missionary" and "thinking" members of the classes.

Leaders and members of the school of missions are well convinced that it is one of the most worth while of the educational features of the modern church.

Headquarters Notes

AFTER nearly three years of pleasant but increasingly crowded existence in the Missouri State Life Building, the United Christian Missionary Society has removed to 425 DeBaliviere Avenue. At this address the society has the entire second and third floors of a new building, with a better arrangement of separate offices for the departments than was possible at the old location. The Missouri State Life Insurance Company rented the space to the society in the first place as an accomodation and continued the arrangement in spite of the overcrowding of its own offices which necessitated the addition of five stories to the building. The new offices are in the west end of St. Louis, in a business district set in the midst of the principal residence section of the city. It is only ten minutes' walk from either the Union Avenue or Hamilton Avenue Church and five minutes from one of the principal entrances to Forest Park. Many of the workers at headquarters live within walking distance and most of the rest have only short car rides. Our friends can reach us easily by taking an Olive-Delmar or Olive-University street car and getting off at DeBaliviere Avenue. The Union Avenue cars going south pass the building.

425 DeBaliviere Avenue

Please note the change of our address from Missouri State Life Building, 1501 Locust Street, to 425 DeBaliviere Avenue, St. Louis, Missouri.

425 DeBaliviere Avenue

June is always memorable at headquarters by reason of the fact that it is the end of the year. Approximately one-third of the receipts for the general fund come in during June. Putting moving into these strenuous days has kept headquarters more than reasonably busy.

425 DeBaliviere Avenue

The last week in June witnessed a small scale Indian convention at headquarters. Mrs. George E. Springer, of Pendra Road, was here, before going into training at the Christian Church Hospital in Kansas City. Gabriel Banks, who was compelled to return from Rath after only eighteen months in India, because of Mrs. Banks' health, reported her much better. H. C. Saum, of Mungeli and Miss Mattie Burgess, of Kulpahar, who has spent nearly thirty years in India, completed the quartette of Indian visitors.

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On June 12, the Executive Committee enjoyed for the last time the hospitality of the Warwick Hotel. Those present were: Mesdames Mary C. Craig, E. E. Elliott, Maude E. Ferris, L. C. Fillmore, T. W. Grafton, Clio Harper, Ida W. Harrison and R. S. Latshaw; Messrs. John T. Brown, George A. Campbell, W. Palmer Clarkson, Stephen E. Fisher and R. H. Miller.

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Plans are under way for the organization of stewardship study classes and schools of stewardship this fall. It is hoped that 2,000 churches may be reached.

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S. J. Corey has sailed for England. In addition to attending the International Missionary Conference at Oxford, he will also visit our work in Copenhagen, Denmark, and in Norway.

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Headquarters was represented at the summer school of missions promoted by the interdenominational committee for missions of the Central West at Winona, Indiana, the third week of June, by Mrs. Stearns, who conducted the normal study class and Miss Darnall, who had a class in junior methods and the story hour for children. Mrs. Stearns went from Winona to Geneva, Wisconsin, for the same work.

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The Christian Endeavor Convention at Des Moines, Iowa, July 4 to 9, was attended by Mr. Pickerill, Mr. Vance and Miss Darnall of headquarters and Mr. McGavran, Miss Wetzel and Miss Goddard of the field force of the department of religious education. Mr. McRae was on the program.

Affiliation With the International Convention

AT the last meeting of the International Convention of Disciples of Christ the constitution was amended setting forth the conditions on which "any general brotherhood missionary, educational or philanthropic organization may become a cooperating organization" with the convention. This section of the constitution is as follows:

"On its application being presented to the convention and same being favorably reported by the Committee on Recommendations and approved by a two-thirds vote of the convention, any general brotherhood missionary, educational or philanthropic organization may become a cooperating organization under the provisions of the Constitution, provided it will agree to insert in its Constitution and By-Laws a provision to submit its reports to the convention, and to hold its books, accounts and all its records open to the inspection of the Committee on Recommendations or to the executive committee of the convention between annual meetings of the convention whenever such inspection is desired either by the convention, or by either of these committees. The convention will in every way within its power under its constitution aid in promoting the work of the cooperating organizations. Cooperation between the convention and a cooperating organization may be terminated at the expiration of one year after written notice of a desire to terminate such cooperation shall have been given by one or the other."

Any organization desiring to apply for affiliation with the convention on these conditions should send their application to the general secretary prior to the next meeting of the convention, September 3 to 9, in order that such application may be duly presented to the convention in Colorado Springs.

Graham Frank, general secretary,
Central Christian Church,
Dallas, Texas.

Richmond, Virginia
June 22, 1923.

Dear Mr. Wilson:

"Retrench" and "retreat" do not look good in print, in the Greetings of the Executive Committee. Give us the clear note of a reveille and then—well, your cable address is all right—let's "GO!"

Sincerely,
C. A. Zincke.

Enclosure $500.

In June, J. H. Mohorter visited Atlanta, Georgia, for a conference with the women of the state concerning their Jubilee campaign for a $25,000 unit for the Children's Home in Atlanta. The board of managers of the home at the same time decided upon a modification of the original plan for the home, to include the advantages of both the congregate and cottage plan of building.

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Word has come of the resignation of Mr. and Mrs. J. W. Stewart, after faithful service in the Florida Christian Home, Jacksonville. Mrs. F. M. Carvin, formerly a member of the Union Avenue Church, St. Louis, and for the last ten years head matron of the Select School for Boys, Claremont, California, has been secured to carry on the work.

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The Tennessee convention passed enthusiastically and unanimously resolutions approving the campaign to raise $50,000 for Livingston Academy and recognizing the Academy as a part of the educational program of the brotherhood for the state.

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We are glad to welcome President Burnham back from an interesting visit to Porto Rico, especially since he has brought five dozen pictures and the "makings" of an article for WORLD CALL readers.

425 DeBaliviere Avenue

The young people's conferences are surpassing all former records. William Woods (Missouri) enrolled 135; Cotner (Nebraska), 116; Eureka, (Illinois), 112; and Hiram (Ohio), 202.

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Miss Ruth G. Thompson of Jackson, Miss., has accepted the position of children's worker for the department of religious education in the southern states. She will make her headquarters at Jackson, Mississippi, and will be associated with E. B. Quick in the southern field.

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Miss Grace Gilbert, whose place Miss Thompson is taking, was married on June 25 to H. L. Pickerill, young peoples' superintendent of the department of religious education.

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Roy K. Roadruck will spend the summer months in the northwest, rounding out his work in the old field preparatory to his location at headquarters after September 1.

425 DeBaliviere Avenue

Early inquiries regarding the new Sunday school publication, *The Missionary Quarterly*, indicate that it will receive a

hearty welcome. It will be devoted to the study of God's Word and God's world.

425 DeBaliviere Avenue

Eight hundred and fifty-six times have sets of slides started out from headquarters during the calendar year. We have no way of reckoning by how many churches they were used nor what new visions of our work they carried.

The closing days of the missionary year witnessed a very keen desire on the part of many of our leading Bible schools to make their gifts worthy of the missionary cause. Many schools reached new levels in their giving. Elsewhere will appear the list of the largest gifts and the $1,000 givers.

425 DeBaliviere Avenue

The Board of Education and the Work of Our Colleges

Texas Christian University Celebrates Golden Jubilee

During the week of June 1 to 5, Texas Christian University celebrated its golden jubilee and fiftieth annual commencement exercises at Fort Worth, Texas. Just preceding this celebration, in the same city, the Texas state missionary convention was held. Among the outstanding features of the jubilee celebration were:

First, A parade through the streets of Fort Worth on behalf of Texas Christian University, Monday afternoon, June 4. The city was most beautifully decorated in honor of the occasion and the parade was two miles in length.

Second, A banquet served in the rooms of the Texas Hotel at which eight hundred and fifty guests were in attendance, the largest banquet of its kind ever held in the state of Texas.

Third, An historical pageant setting forth fifty years of history of Texas Christian University, written and directed by the English department. This was given on commencement day, June 5.

Fourth, The announcement of the completion of the campaign to liquidate the indebtedness of the university. The pledges received amounted to $346,000. Announcement was also made of a gift of the General Education Board of $166,667 toward $500,000, the completion of which will bring the endowment to over $800,000.

Fifth, The following gentlemen received the honorary degree of Doctor of Science: Dr. Bacon Saunders, Dr. J. A. Udden; Doctor of Laws, S. G. Inman, Randolph Clark, R. H. Miller, H. O. Pritchard, L. D. Anderson, A. D. Harmon, Hugh McLellan, Colonel Louis Wortham, Major K. M. Van Zandt. The week's celebration was of far reaching significance in the life of this vigorous institution.

Morehouse Becomes President

D. W. Morehouse who for the past year has served as acting president of Drake University and whose administration has met with very general favor has been unanimously chosen as president of that institution. Dr. Morehouse since 1900 has been the professor of physics and astronomy at the institution and as the discoverer of the Morehouse comet in 1908 has attained an international reputation as a scientist. The institution is already getting plans under way looking toward its larger development.

Cisco College Making Progress

Cisco Christian College, the successor of Midland College, located at Cisco, Texas, is completing the first year of work in its new environment. The organization is being perfected and the administration has in view a well-rounded program of work. President R. F. Holloway makes the following statement: "It is the ambition of the college management to furnish a well-directed and well-planned program of work and play, of study and recreation that the student may be happy in his college life and efficient in his studies and college activities." To this end a policy of sympathetic cooperation of students and teachers is being worked out. "Direction not dictation is our goal in student government." Cisco is being operated as a junior college.

Great Victory at Eureka

Our whole brotherhood will rejoice in the remarkable victory attained in the Eureka College endowment campaign which not only met the conditions of the gift of the General Education Board but secured a surplus of more than $26,000. The campaign is a victory for the cooperative principle in work. Five hundred eighty-six churches in the state responded to the appeal; more than 10,500 individuals contributed in cash or pledges to the campaign. Seventy-five per cent of the total amount raised was secured in pledges of $1,000 and less. The entire amount subscribed is due June 1, 1924, and most of it was due on June 1, 1923. The renewed loyalty of its patrons and the new friends developed are among the greatest assets of the campaign.

Transylvania Launches $500,000 Campaign

During the commencement week of Transylvania College and allied institutions, Lexington, Kentucky, a campaign to raise $500,000 was launched. J. W. Porter, the president of the board of trustees, and Edgar C. Riley, promotional secretary, are to have active charge of the field work. This campaign is being conducted to liquidate the indebtedness of the institution, make needed improvements and to meet the conditional gift of the General Education Board. The baccalaureate sermon was preached by President A. D. Harmon, the commencement address of Hamilton College was given by Dr. A. B. Philputt of Indianapolis and the commencement address of Transylvania was delivered by Dr. James Isaac Vance of Nashville, Tennessee.

Forward Movement in California

California Christian College, Los Angeles, California, started out to raise $300,000 of which C. C. Chapman, the very generous patron of the college, pledged $50,000. To the suggestion made in Northern California, "Why not make the campaign for $500,000?", Mr. Chapman responded, "All right, make it $500,000 and of this last $200,000 I will give dollar for dollar!" In other words, Mr. Chapman is offering to give $50,000 toward the first $300,000 and $100,000 of the last $200,000 in the campaign for a half-million dollars. The Californians mean business and it is to be expected that the goal will be reached. Chancellor F. M. Rogers is directing this campaign.

Professor Herbert L. Hughes, who has been a member of the faculty of Lynchburg College for twelve years, this year received from the University of Virginia the degree of Doctor of Philosophy. His thesis was "Theory and Practice in Henry James." It was commended by a member of the faculty of the university in the following manner: "As a valuable, exhaustive and scholarly piece of original, constructive work, it possesses real literary charm and is the best dissertation ever received in the English department of the University of Virginia."

A class of forty was graduated from William Woods, a junior college for women, this year. President Crossfield preached the baccalaureate sermon and Dr. R. H. Miller delivered the commencement address. President Crossfield announced that the college has enjoyed the largest student body in its history during the past year and that the board of directors had unanimously decided to add the last two years of college work, making the institution a senior college as soon as resources should permit. According to the auditor's report the endowment is now $438,603.38 and the total assets, $947,231.11

On Sunday afternoon, May 27, Culver-Stockton College conducted a memorial service in honor of R. H. Stockton, whose name the college bears and who recently remembered the institution in his will with a bequest approximating $800,000. President J. H. Wood, Carl Johann, W. B. McRoberts, Professor Garn and others participated in the service.

Carr-Burdette College, Sherman, Texas, closed its year of work auspiciously at the commencement season this year. Eleven young women graduated from the junior college. Dr. L. N. D. Wells of Dallas, Texas, delivered the commencement address and Mike H. Thomas of Dallas, a business man and capitalist, preached the baccalaureate sermon.

The report of the progress of the Hiram endowment campaign on June 8, was that $442,000 had thus far been raised and that $60,000 was yet lacking to meet the gift of the General Education Board. President M. L. Bates preached the baccalaureate sermon for this institution and Dr. John Timothy Stone delivered the commencement address.

Committee on Recommendations

Only a few of the states have thus far sent the names and addresses of their representatives on the committee on recommendations for the next meeting of the International Convention. It is quite important that this be done as soon as possible in order that the preliminary correspondence for the organization of the committee can be done some weeks in advance of the meeting of the convention. If all the state secretaries who have not yet sent their lists will do so at the earliest possible date it will be appreciated.

Graham Frank, general secretary,
Central Christian Church,
Dallas, Texas.

Dean J. C. Todd, Indiana School of Religion, and university secretary of the Board of Education, is serving as dean of church representatives at the Hollister, Missouri, Y. M. C. A. student conference this year.

Dean W. C. Gibbs, of the Bible College of Missouri, Columbia, Missouri, reports a highly successful term of work at the Bible College. The attendance is more than double that of the same term last year.

The Christopher Publishing House, Boston, announces the coming from its press of the *Memoirs* of *William Temple Withers* by his daughter Ida Withers Harrison, Lexington, Kentucky, a director of our Board of Education.

Senator A. B. Cummings, of Iowa, was the speaker at the annual Lawyer's Day Chapel at Drake University. He spoke on the "History and Development of the Constitution of the United States."

Dr. Robert J. Aley, Butler College, Indianapolis, has been appointed by Governor McCray as a member of the Lincoln Memorial Commission created by an enactment of the 1923 General Assembly of Indiana. There were 105 graduates at Butler this year. Dr. Edgar De Witt Jones of Detroit, the commencement speaker, spoke on "The Wisdom of Washington and the Learning of Lincoln."

Drury School of the Bible, Springfield, Missouri has a group of twenty-five students preparing for the ministry and the mission field. One hundred and seventy-five students from the general student body are taking work in the Bible department of which Carl B. Swift is dean.

Stephen E. Fisher, pastor of the University Place Church, Champaign, Illinois, and president of the Illinois Disciples' Foundation, delivered the annual commencement address of the College of Missions, Indianapolis, Indiana.

Dr. George A. Campbell, pastor of the Union Avenue Christian Church, St. Louis, Missouri, preached the annual baccalaureate sermon of Christian College, Columbia, Missouri. The commencement address of the institution was delivered by Dr. R. H. Miller of Independence Boulevard Church, Kansas City, Missouri.

J. H. O. Smith of Pittsburg, Kansas, delivered the commencement address of Spokane University, Spokane, Washington.

Dean H. B. Robison, of the Biblical department, preached the annual baccalaureate sermon at Culver-Stockton College, Canton, Missouri.

Dr. Jalez Hall of the Bible department of Butler College preached the baccalaureate sermon before the graduating class of that institution June 10.

We record with sorrow the death of the wife of Professor H. Newton Miller of the chair of religious education of Bethany College, Bethany, West Virginia.

The Downey Avenue Christian Church, J. D. Armistead, minister, has begun a campaign looking toward a new church building to be erected at a cost of $100,000. This church ministers to the students of Butler College and the College of Missions.

William Prince Aylsworth, former president of Cotner College and present dean of the Bible department, preached the baccalaureate sermon at Cotner College this year and Andrew D. Harmon, president of the Board of Education, Disciples of Christ, delivered the commencement address.

The report coming from Southeastern Christian College is that the new president, E. L. Shelnutt, is getting the affairs of that institution under way in a manner to give substantial promise for the future of his administration. Mr. Shelnutt was formerly the minister of the church at Winder, Georgia.

The College of Missions commencement program this year indicates that its graduates have been trained in our colleges as follows:

Atlantic Christian College	1
Bethany College	1
Butler College	6
Central Christian College	1
Drake University	2
Eugene Bible University	1
Eureka College	3
Hiram College	1
Phillips University	2
Spokane University	1
Transylvania, College of the Bible	1

G. I. Hoover.

These All Died in the Faith

Mrs. J. M. Smith, Falmouth, Indiana, June 7, 1923. Faithful in every relation in life.

Mrs. Catharine Haines, Flushing, Ohio, May 3, 1923. Devoted member of the missionary society. Age 73.

John Neilson, Sayre, Pennsylvania, June 10, 1923. A native of Scotland, graduate of Bethany College and pastor of the church at Sayre. Age 48.

Mrs. Mary Petree, Kirksville, Missouri, April 20, 1923. Faithful member of church, Bible school and missionary society. Age 80.

A Correction

In my article in the May issue of WORLD CALL on *An American Missionary* some have interpreted a line to mean that Mr. Dunlap gave financial support to H. M. Bandy during his pastorate at Globe, Arizona. The writer did not mean to so state. Mr. Bandy was supported by L. C. Brite, of Marfa, Texas, who, along with others, made generous contributions toward the building. The writer only intended to say that Mr. Dunlap and the Arizona Board in its policy of caring for weak churches in that state was responsible for the progress of the work at Globe. Mr. Dunlap made the arrangements for Mr. Bandy to undertake the work at Globe and kept himself in touch with its progress during Mr. Bandy's pastorate by correspondence and occasional visits, thus giving the work the moral support and backing of the state board, but no financial help. Mr. Bandy deserves great credit for his industry and perseverance in putting forward the work in Globe.

GRANT K. LEWIS.

A Story with a Moral

After six years of wandering a birthday box, started out by the Foreign Christian Missionary Society, came back on the Fourth of July to the United Christian Missionary Society. Bert Wilson says that the moral is that even a birthday box knows that the new address is

425 DeBaliviere Avenue

At Haskell Institute

S. B. Braden, dean of the Kansas University Bible Chair, is in the center of the front row of this group of Indian students. It is called the "All Nations" group for there are almost as many Indian tribes represented as there are members of the class.

Personal work groups of school children at the Bible Institute in Chuchow.

Chinese Students Go Afield

By EDNA P. DALE

A teacher in the Bible Teachers' Training School for Women in Nanking, China.

FROM the beginning of the Bible Teachers' Training School for Women, Nanking, China, it has been one of the happy experiences in their training for the senior class to go out for a few days' evangelistic work in the country, or to some near-by outstation. Last fall the experiment of conducting Bible institutes was tried and the results were so gratifying that the same plan was used again this year. With a class numbering 35 we were able to have four institutes this year, and two of them were in resident stations.

Preparation began with a day of prayer when the whole school and faculty laid aside regular duties and sought God's guidance in all plans and details. Letters were sent to the Christian leaders in the four places where the institutes were to be held, asking that the Christians there unite with us in definite petition. The program planned for three or four sections, providing for daily Bible study with three groups—primary and intermediate grade boys and girls, and adult Christians and inquirers; twice a day preaching services for non-Christians; object sermons; Bible stories; song services, where new hymns and choruses should be taught and enjoyed; personal work with individuals and small groups; home visiting and tract distribution; temperance lessons for children and adults. The theme chosen for the institute was "Where do you stand in regard to sin? In your relation to God and Jesus Christ? In your prayer life? In study of the Word?" One of the four points was dealt with on each of the four days and everything, except the temperance lessons, centered about it. Each young woman was assigned her part on the program and made earnest prayerful preparation.

In a very striking way the petitions which were made were fulfilled. From each of the places the missionaries wrote of definite work of the Holy Spirit. At Luho a revival began about two weeks before the institute and during the days of the institute there were tearful confessions of sin and neglected Bible study and prayer, of indifferent Christian living, followed by reconsecration, and purposing to right these things and live nearer God. At every one of the places there was the deepest interest in the Bible classes and several new Bible classes have been organized as an effort to follow up and conserve results. New inquirers were enrolled and not a few came seeking to be taught the way of life.

Near the close of the institute at Chuchow a special offer of Bible or New Testament was made "to those who have become interested in and want to go on studying the Bible." Forty-two Bibles and thirty-two New Testaments were sold. At the same time the missionary in charge announced that he would start a special Bible class on the following Saturday evening. He wrote us that he enrolled eighty-seven the first evening; and that he had started a class for older girls in the girls' school and that the boys in the middle school were requesting him to start a class for them, they nearly all wanted to enter it. At Chuchow we also made a special offer of the large Bible posters, selling them for as many coppers as they cost us cents big money. It was a bargain too good to miss and they went like hot cakes! We sold between four and five dollars worth, in a very short time, and could have sold more of the more popular ones had we had them.

A *tai-tai* from a wealthy home at Luho said, "My little son became so interested at what he was hearing at the school that he begged me to come too. I was busy and tried to put him off, but he would not take 'no' as an answer. 'The opportunity will pass and you may never have it again,' he said. So I came with him and have been here every day since. Now I want to tell you that not only will there be no more smoking of cigarettes in our own home, but I am going to have admonitions written out on big sheets of paper and posted along the streets and alleys of our town."

Here is a remedy for seasickness which one party discovered! Let one of the girls tell it herself. "On the launch we were all seasick, most miserable. And the more we thought about it the more miserable we got. Nearly every one on the launch was smoking cigarettes. After a while some one said, 'We ought to be about our Master's work,' then we all silently asked his help. Miss Dju began to talk to them about the evils of cigarette smoking, and the more we preached the better we felt. People all listened respectfully and it was not long before every cigarette had disappeared and not another one was lighted all the rest of the journey!" Surely a most unusual, almost unbelievable thing to happen in China!

Miss Ging, a young girl recently graduated from a Chinese government school, had never heard the gospel till she came to take a position at the girls' school at Chuchow. At the beginning of the institute she had manifested no interest in the gospel. But after a couple of days of the classes and a personal interview she had a dream. She was standing at the foot of a great ladder which she wanted to climb but couldn't, for she was held back by wicked people who surrounded her. Then she looked up and saw some one standing on the ladder above her. This one said to her, "Stretch out your arms and form a cross; when those who are holding you back see it they will fear and flee." She was greatly impressed by this dream and felt that it had a message from God for her. The next morning one of our personal workers gave herself to this girl and went carefully through several books of the Bible, showing her the marked verses and explaining why they were precious to her. The girl became so interested that she marked a Bible for herself. When the time was up they looked at a watch, "We've been here two and one-half hours; aren't you tired?" "Not at all," said the girl. "We have only had time to go through some of the Old Testament books and read your precious texts. I am going to continue and read in the Testament myself and mark some texts that I find which I like."

Fourteen of the older girls from the Chuchow girls' school decided to become followers of the Christ. They asked to be remembered and helped by our prayer in view of the persecution they felt sure would be theirs at home as soon as their decisions were known.

The large vision of need and opportunity which these institutes give our young women never fails to kindle anew their enthusiasm for evangelistic work.

Getting off the Train at Chuchow

Echoes from Everywhere

Touring With A Push-Push

Miss Alumbaugh, Bob and I went to a village six miles away last Sunday to hold services. We went with "Push-Pushes" and Bob's wagon. But my tire went flat and I was afraid I would spoil it riding on a flat tire. Bob's wagon lost a bolt and since we found the path so bad, with fallen trees, roots, etc., we left it to pick up on the way home. We were late getting to the village and the people had almost given us up. We have an evangelist in Bobua, the first village. There we had services and communion. There was a fine attendance and they seemed very interested in what we had to say. One old woman, especially, just gazed at me and listened as if she were wondering if what I was saying were really true and worth trying out.

The most exciting part was the journey home. We had only got a short distance from the village when it started to rain. Miss Alumbaugh insisited that I ride in the station "Push-Push," which is a very sorry affair; we let Bob ride on the flat tire and Miss Alumbaugh walked. We were in the rain for over an hour and then darkness came on and we had no lights. Being in the forest in Congo without lights is quite an experience, although we were not at all afraid. The boys were so good to us and we all sang and talked so that the leopards would not venture near us. Crossing the swamp was the most interesting part of the trip. Dark (oh my, how dark it was!) and the sticks laid across for a bridge were very slick, but we got across without accident. A boy carried Bob and we felt our way across holding on to the boys' hands. It was too dark after that to use the "Push-Push," and riding in it was almost as bad as walking. We surely were glad when a light came in sight and we hurried on home.

TABITHA A. HOBGOOD.

Lotumbe, Africa.

We Give Thanks To God and You

One of the young women who has been a patient in the Pendra Road sanitarium for tubercular patients has written this appreciative letter of the benefit she has received:

"I am writing this to give you my thanks although I never saw you, but, because of our great Christian love, we love one another, and blessed are you people who, having never seen us unfortunate ones, have made possible the means whereby we may find health again. Your life, like Christ's, is unselfish, and when we think on this we are ashamed that in exchange for such love we do not give our lives more fully. My great desire is that in the same way I received help by your kindness I may find healing to my soul, and that when I get well I may do His work with my whole mind and body faithfully. I am the wife of the pastor at Damoh. We knew this work to be a call of God. I left my seven children and came here for health, and by God's mercy I am growing better day by day. I hope soon to join my husband and children to work for the Master. Perhaps he, by means of suffering, will prepare me better for my work. I am content and only wish to live in nearness to Christ. Beloved Society members, in truth the patients here are very grateful to you people because we are here. There are two large open wards. There are fifteen patients. We have good food, medicine and rest. Our nurses and matrons do their work with love and our nurse, Miss Sahib, serves with sympathy and love. The air here is good and for all these benefits we give thanks to God and you. I send greetings with great honor."

MOHINIBAI.

Furthering International Good Will

A miniature World Assembly has been formed within the membership of the Intercollegiate Cosmopolitan Club, New York, called the International Student Assembly and patterned somewhat after the Assembly of the League of Nations. Each country or nationality in the club, of which there are seventy, elects two representatives, regardless of the size of the country or the number of students of that nationality resident in New York. The purpose is to permit of discussions bearing on world affairs. Questions are approached from the point of view of making the world a safe, friendly and better place to live in. Each session is devoted to the discussion of only one topic and at the close a vote is taken in order to ascertain the general opinion. The chief significance of the Assembly is the spirit of friendship and frankness in which the discussions take place. The interests and national needs of the various countries are set forth by the delegates but always there is the spirit of friendship and tolerance for those of other viewpoints and a desire for international understanding and unity.

No-License in Scotland

More than a fourth of the voting areas in Scotland are already under No-license. About forty have enjoyed it for nearly two years. *The Record*, Edinburgh, gives the following points in favor of its continuance. 1. No-license is filling the churches and emptying the jails; 2. No-license is diminishing the death-rate and infant mortality; 3. No-license is reenforcing the weak and is injuring nobody; 4. No-license is making "Bonnie Scotland" even more winsome and attractive; 5. No-license is making Scotland fit for a noble race to live in; 6. No-license has been a commercial boon and has greatly reduced the evils due to unemployment; 7. No-license at its worst is far better than license at its best.

Activity In The French Work

Evariste Hebert, reports the organization of the first young people's Bible study class and also the first woman's missionary society, at Jennings, Louisiana.

Another Nicodemus

During the month of February the average attendance at the Sunday school was 150. The collection amounted to twenty-two rupees. Attendance at the communion service is very regular. Our evangelist, Lee Gway Gwang, is doing his work exceedingly well but is overworked, so this year we are furnishing him a full-time assistant. With this help he will be able to give more attention to his preaching and personal work.

Dr. Shelton's former teacher, Gezang Wang Du, has been working in the school for the past three years. He has charge of the Tibetan teaching and does it better than anyone we have had heretofore. He is a diligent student and does his work honestly and well, rare qualities in Tibetan workers. The school children like and respect him. He manages large and small very efficiently. He is a Christian at heart but as it is embarrassing and even dangerous for him to confess Christ, he has not yet consented to be baptized.

RODERICK MACLEOD.

Batang, West China.

Determined to Become An Evangelist

There is a Korean young man in the Hongo church. He radiates joy and his faith is wonderful. He left Korea without a *sen* in his pocket and only his railroad ticket, and so had nothing to eat during the four days of the journey. He now pulls a 'ricksha from ten o'clock at night until five o'clock in the morning and goes to night school from six o'clock in the evening until nine. He is determined to become an evangelist.

ROSE T. ARMBRUSTER.

Tokyo, Japan.

Missions and Public Schools Allied

At our quarterly missionary meeting recently, a unique program was furnished by members of the Americanization department of the public schools of the District of Columbia, who represented eight or ten nationalities ranging in age from ten to sixty-five. Instrumental and vocal music, readings and orations, reflected credit on pupils and teachers alike, and those who made up the audience felt that this work is home missions in a very real sense. One of the pupils, a young Hungarian woman, has come in touch with our missionary work and has become a member of one of our circles.

MRS. H. F. HARMON.

Washington, D. C.

The First Generation

There were 256 baptisms in the Bolenge field last year and 169 restorations. The native Christians gave a total offering of 8,029.25 francs to which the missionaries added 10,093.80 francs, making a total local offering of 18,123.05 francs. That so many of this first generation of Christians stand firm against the unthinkable temptations which come upon them is adequate proof that the Great Commissioner is still with us. No matter how perplexed we may be over the details of the work, when we do our best, His presence is manifest.

WILLIAM R. HOLDER.

Monieka, Africa.

(*Continued on page* 59.)

—Hattie Mitchell.

Mondombe, Africa, December 24, 1922.

Jehovah Is Their Strength

By E. R. MOON

To read of what the Moons and Miss Wells have accomplished in the three years since the new station of Mondombe was opened in the jungle, is to realize that the age of miracles is not yet past.

WE have closed the books for 1922. We have worked hard and hope that our labors have not been in vain. At Christmas time we had our usual two weeks, conference with the native workers. Their reports were inspiring. The readiness of our great field to accept the gospel is thrilling, but the constant calls for teachers from villages farther and farther away, when we have none prepared to send, are heartbreaking, and drive one to the task of preparing evangelists. During the year just closed we had a total enrollment of thirty-three in our evangelistic training classes, twenty-three of whom are now out in the field. While in school they preached regularly to near-by villages and reached on an average of 943 each Sunday. In school they had four hours of work each day and for some who were backward we had a night school in addition to the regu'ar school. This year starts off with an enrollment of thirty-eight. We have p'anned to give them five hours school per day this year.

During 1922 we had out in the field, twenty-five evangelists and twenty-eight school teachers. On the Sunday before Christmas we baptized a class of ninety-three, making 143 baptisms for the year, and 502 as the total number of baptisms since beginning work at Mondombe.

From one village, five days' march away, an old woman came for baptism at Christmas time. Her people tried to keep her from coming. They ridiculed her, they told her she could not walk so far, they said that the white people would seize her and take her to Europe. Finally they told her one of the pet lies started by enemies, that we would put her in the river and turn a canoe over her and leave her there all night. But they could not dissuade her. Her faith was firm, her trembling old limbs were strengthened by hope and she came over the rough jungle path, on what was perhaps the longest journey she had ever taken. After her baptism, her dear old wrinkled face was radiant with that indescribable glory that comes from above.

We have here a man who was chief of a large village for ten years. He had the medal from the Government recognizing his chieftainship. We had teachers in his village for eighteen months and had baptized a few believers, but opposition to the church was so strong there that they soon fell into sin and we moved the teachers to another village. It has been a year since we removed the teachers and now this chief, Bokanga, comes to the mission saying, "I have studied over what I heard your teachers say and have come to seek life. I can not take my chieftainship with me when I die, so I have given it up and come to the mission to work." He is now a common laborer here, but goes to school and we hope he may some day be a prince among our evangelists. We just sent out a young evangelist who also gave up the chieftanship in a very important village to become a minister of the Word.

There are many cases of real sacrifice and our teachers often face real persecution, but they meet it with a fortitude that puts us missionaries to shame. They love the passage, "Jehovah is the strength of my life; of whom shall I be afraid?"

The Leading Bible School Gifts

Much interest has been manifest during the year in the large Bible school offerings for missions. As the books close, the list contains 63 schools that gave $1,000 or more each to the United Christian Missionary Society. Those giving $1,500 or more are:

School	Superintendent	1921-22	1922-23
Chicago—Englewood, Ill.	O. A. Rosboro	$2,315.00	$4,940.22
St. Louis—Union Ave., Mo.	J. J. Searcy	3,948.04	4,254.48
Canton, Ohio	P. H. Welshimer	.....	4,080.84
Dallas-Central, Tex.	L. B. Conrad	3,311.49	3,441.79
Cleveland—Euclid Ave., Ohio	David A. Teachout	2,309.75	2,827.48
Washington—9th St. D. C.	W. W. Kirby	2,139.65	2,802.71
Kansas City — Independence Blvd., Mo.	David H. Owen	2,590.00	2,600.00
Indianapolis—Third, Ind.	Smith J. Gray	1,795.22	2,430.00
Akron—High Street, Ohio	R. B. Koontz	2,204.74	2,410.00
Indianapolis—Central, Ind.	W. E. Bell,	1,308.70	2,114.21
Detroit—Central, Mich.	Ross Beaumont	2,943.10	1,940.16
Des Moines—Central, Iowa	P. W. Wilderson	2,100.00	1,850.00
Greensburg, Ind.	Glencoe Clippinger	60.00	1,825.00
Waco—Central, Tex.	Andrew Bush, Jr.	1,329.72	1,809.08
Fresno—First, Calif.	F. W. Bagley	2,309.10	1,721.56
St. Louis—Hamilton Ave., Mo.	W. S. Campbell	1,486.00	1719.41
Dallas—East, Tex.	E. G. Cole,	1,102.00	1,667.00
Cleveland—Lakewood, Ohio	George H. Grombacher	916.33	1,586.21
McKinney—First, Tex.	Ernest Wilson	1,425.80	1,550.98
Long Beach—First, Calif.	W. N. Windes	1,085.21	1,547.41
Anderson—Central, Ind.	W. D. Corsant	1,421.00	1,526.81
Youngstown—Central, Ohio	J. S. Shrock	1,500.00	1,525.00
Warren—Central, Ohio	Lee Van Metre	1,228.39	1,500.90

This list is subject to correction as the books are carefully reviewed.

Outward Bound

The women of the missionary societies in Columbus asked me to speak. While the Scripture lesson was being given the thought came to me of those words which stand out in red letters at the top of each sheets of stationery sent out by the United Christian Missionary Society, "The fields are white—pray." I asked the women if together we might not send to those who are at the head of the society our pledge of renewed consecration In those quiet moments with the Savior very close to each one of us we repeated together our prayer, "Oh, God, we have seen the fields —we are praying." I shall not soon forget that meeting nor the dear Christian women who made it possible. Perhaps your work will not be so hard nor the burdens so many since these missionary women will be remembering those who are at the helm in St. Louis and the work which our churches are doing for Christ. Two young people of the Fourth Avenue Christian Church came to me and asked if it would be possible for them to support a child in the orphanage in Batang.

AMANDA WING WOHRLEY.

The Children's Mr. Stockton

Robert H. Stockton gave more than his money to the Christian Orphans' Home, St. Louis. He gave himself.

OUR hearts are filled with sorrow at the seeming loss of this friend and benefactor, yet as we look at the beautiful trees and flowers surrounding us and know that it was his thoughtfulness and love of nature that enable us to enjoy them, our hearts are filled with a lasting memorial of his cheery presence. On one of his visits Mr. Stockton told Mrs. Brown that he wanted her to have rose bushes set out on the grounds as he thought children should be raised in a place that was beautiful.

Mr. Stockton was loved by every child in the home and his life will remain a shining example to them always. His interest in the great outdoors and his appreciation of the spirit of childhood is shown in the beautiful playgrounds given to us by him. He seemed to put his whole self into their games and sports, and the children felt as though he were one of them.

Whenever a program was given by the children the first thought turned to Mr. Stockton and Mrs. Culver. Mr. Stockton was always present at the little pageant programs given each spring. He always drew his chair to the very front of the stage and his face would just beam with joy as he watched the children in their games.

When he was ready to leave after a visit, he was accompanied by a crowd of little folks, clinging to his fingers and telling him of their childish experiences.

Mr. Stockton was also interested in the education of the children. His one great ambition was to have the children of America trained for competent citizens, able to render valuable service to their country, and they had no better example than Mr. Stockton himself. Though he has gone from our midst, his spirit of love, thoughtfulness and service will dwell in our hearts as a beautiful memorial to him.

Even after Mr. Stockton's accident, he asked to be brought to the Home to see the children. Not being able to walk, he was driven up close to the swimming pool where he could see the children playing in the water. He seemed to enjoy it as much as the children themselves, and even asked for a picture of the scene, which was given to him through the kindness of a friend.

But he did not forget the children, and all through his illness asked that they be brought to see him and sing for him. The small children would stand on chairs beside his bed and sing their nursery songs and recite Mother Goose rhymes. On one occasion when Christine was visiting him he gave her a little walking-dog to play with. She did not know how to work it so he showed her on the chair beside the bed. Although suffering continually, he seemed to forget his pain while playing with these little ones.

Personally I know of his interest in education because of a visit I made him the day I graduated from Soldan, when he told me that he was the happiest father in town because he had three children graduating from grade school and one from high school. He told me that he wanted me to go to college and expressed a desire that I should go to Culver-Stockton College. He seemed pleased that another one of Mrs. Brown's girls was ready to take a higher step in education.

Reduced Railroad Rates

To Colorado Springs Convention

THE next annual session of the International Convention of Disciples of Christ will be held at Colorado Springs, Colorado. The various boards will hold sessions on Monday, September 3, 1923. The Convention proper opens Tuesday afternoon, September 4, and concludes Sunday night, September 9.

Summer tourist rates, which are in most instances considerably lower than the regular Convention rate of one and one-half fare for the round trip, will be in effect to Colorado Springs from practically all points throughout the United States. The summer tourist rates will also be in effect from eastern Canada and from British Columbia. Indentification certificates are not necessary in order to obtain the summer tourist rates. Summer tourist rate tickets will be on sale up to the time of the International Convention, the final return limit to reach original starting point by midnight of October 31, 1923. Stopovers are permitted on either the going or return trip.

A special Convention rate of one and one-half fare for the round trip has been granted by the Transcontinental and Western Passenger Associations to apply from stations in the following states from which summer tourist rates do not apply, or where the summer tourist rate happens to be higher than the Convention rate: Colorado, Idaho, Kansas, Montana, Nebraska, North Dakota, New Mexico, Nevada (Palisade and Caliente and intermediate points) Oregon (Pendleton and intermediate points) South Dakota, Utah and Wyoming. The Canadian Passenger Association western lines has also granted a special Convention rate of one and one-half fare for the round trip to Colorado Springs from stations in Alberta, Saskatchewan, Manitoba and Ontario (west of Port Arthur and Armstrong). Summer tourist rates will apply from any point in the above mentioned territory where they are less than the Convention basis.

Dates of sale of Convention tickets will be from August 30 to September 5 inclusive, with final return limit to reach original starting point not later than midnight of September 14, 1923. In order to secure the Convention rate of one and one-half fare for the round trip, it will be necessary to obtain an identification certificate, which may be secured upon application to the undersigned, *accompanied by self-addressed, stamped envelope,* together with the name and address of the persons for whom convention tickets will be purchased under the certificate.

Such identification certificate is good for yourself and dependent members of your family, and should be presented to the ticket agent at the time the railroad ticket is purchased. It is not necessary to secure a separate certificate for each member of your family. Summer tourist rate tickets and tickets purchased under the identification certificate plan are good via the same route in both directions unless otherwise arranged for. In many instances one route may be used for the going trip and a different route for the return trip. In Nevada and Oregon, Convention tickets will be sold going via any direct route, and returning via any other direct route. Certain indirect routes will also be authorized from the latter territory, at fares slightly higher than those applying via the direct route.

Tickets purchased under the identification certificate plan must be validated at Colorado Springs before the return trip is made.

At the smaller stations it will be necessary to make advance application for purchase of summer tourist fare tickets or Convention rate tickets to Colorado Springs, so that in case the agent has not already been supplied with tariffs, tickets, etc., he may have opportunity to take up the matter with his officials and secure same.

For detailed information as to exact fare from your station, routes available, time of trains, etc., kindly apply to your home ticket agent.

The holding of our International Convention at Colorado Springs will afford a wonderful opportunity to our people to combine their vacation with attendance at the Convention. Special rates have already been secured for sight-seeing trips, announcement of which will be made later.

If the undersigned can render further assistance in any way, kindly feel free to make your desires known.

H. B. Holloway, Transportation Secretary
International Convention Disciples of Christ.
425 DeBaliviere Avenue, St. Louis, Mo.

Annual Offering for Church Erection

Sunday, September 2, is the annual offering day for the department of church erection of the United Christian Missionary Society. It should be made a red letter day in the history of every church in the brotherhood and especially with the 2,240 churches that have been helped in the erection of their buildings by this department. Budget churches are sending in their money regularly, but they should also observe Church Erection Day in order to educate the people regarding the work of this department.

The demands are greater than ever before. A better type of church building is being erected with especial emphasis on up-to-date religious educational equipment. Larger loans are being required and it should be remembered that we are now entering the city. With a present fund of nearly two million dollars 123 churches are pleading for help in the erection of modern buildings. A great brotherhood can answer these appeals with a great offering. Any Sunday in September can be used. Remittances should be made to the United Christian Missionary Society, 425 DeBaliviere Avenue, St. Louis, Missouri.

Echoes From Everywhere

(*Continued from page 56.*)

New Members Added

Five new members have been added to the Borough Park missionary society, Brooklyn. Plans have been made for raising funds for the Golden Jubilee.

Another Token Of Advance

The Hammond Typewriter Company has completed the alphabet for building a typewriter to be used in the Tibetan Mission. This is the first Tibetan typewriter ever produced. The price for making the master keyboard was $500, but the Hammond Typewriter Company contributed $250 of this amount and Mrs. Morse of Oklahoma, whose son is at Batang, raised the other $250. Now that the master-wheel with the new alphabet is made, the missionaries can buy regular Hammond typewriters in the Tibetan language at the standard price of typewriters in the English language.

These machines will be a great help to the workers at Batang, where because of the duties of the field and difficulties of translation, they can produce many things on their typewriters to help in the service.

A Church Evening Social

We plan at Woodlawn to inaugurate a monthly church evening social at which all interests of the church from time to time will have place for more effective attention. This will increase the social, devotional and organizational life of the congregation.

ROBERT L. HARRELL.
Birmingham, Alabama.

Class Doing Real Work

At North Shore Church, Chicago, an able lawyer is teaching the youngest and largest class in the Sunday school, made up of adults and people who have not been in Sunday school for years. The class is doing real work, the pupils making reports on assigned work, in addition to the lectures given.

Appreciation of World Call

The editor of the woman's page in one of the weekly denominational papers writes: "I am writing for permission to use in my department one of Miss De-Moss's charming Wanderland-Wonderland stories. I should like your permission also to use other selections from your excellent paper from time to time. Although a member of another religious body I get great inspiration from your paper. It is so live and yet so spiritual that I love to read it."

"Speaking of Giving" on page thirty-eight of June WORLD CALL has been a source of inspiration to me and I wish others might have the pleasure of reading it as well as the many other articles of interest. Please send me ten copies of this number as I wish to distribute them among the church membership. I enclose $1.50 for that purpose."

MRS. EVA KLINGBIEL.
Petersburg, Illinois.

"I think WORLD CALL grows better and better in every way, every month and I get quite provoked that more people do not know its worth and subscribe for it."

MRS. H. M. STANSIFER.
Santa Barbara, California.

"I cannot afford to miss a single number. There is no paper that can fill its place in our home."

MRS. R. A. ADAMSON.
Santa Maria, California.

Mrs. Kilkenson who taught three years at Morehead, Kentucky, is now teaching the orphan boys and girls at the Masonic Home,

Does Your Society Need Money?

Make from $15.00 to $500.00 for *your* society *without one penny investment.* Write for FREE Booklet "The Chase System of Raising Money for your Organization." THE CHASE SYSTEM 120 Walnut St., St. Louis

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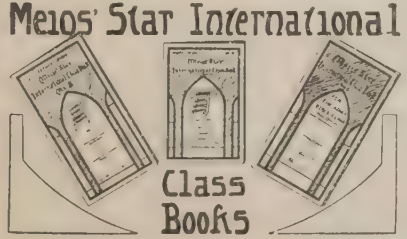
CONCISE—COMPLETE—STIMULATING—PRACTICAL—PERMANENT—TESTED

Your class books write the first chapter in your Sunday school history. It is a very important chapter, too. Mere attendance is no longer sufficient for a healthy class. Hence it is necessary to have books in which the actual progress is noted. Meigs' class books have been arranged for this very purpose. They are based on the "Merit System." This enables a school to determine what classes are making a perfect record week after week, and which classes are not coming up to the standard. Where the merit system is used, prompt regular attendance, a creditable offering and a studied lesson are secured, class interest is aroused and cooperation maintained.



Suggested Credit Standards

For attendance, mark	65	55	45
If on time, add	20	20	20
For an offering, add	15	15	15
For bringing Bible		10	15
For Home Study, add			5
	100	100	100

We suggest three standards. Any one of these may be used, or all of them, the different departments using the one most suited to their needs.

THE OLD EASY WAY OF MARKING—If this method of marking does not suit you, the book is just as good as it has always been for marking "P" for presence "A" for absence.

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A MAN "FROM MISSOURI" WHO DOESN'T HAVE TO BE TOLD, AND KNOWS HOW TO TELL OTHERS

Our school adopted the Meigs Class Books and Honor Roll in September, and almost immediately began to see results in the way of increased Regularity and Punctuality of attendance; also increased number of "givers." As a result the amount of offerings increased from an average of 85 cents per Sunday to over $1.50 per Sunday. At the end of the first quarter we had 25 Honor Roll members, which was nearly 40 per cent of our average attendance.

I attribute all our new interest to the adoption and use of this stimulating system of Records.

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Nashville, Tennessee. She takes the WORLD CALL and says that the children ask for it often a week before it comes. She says it is a great help to them in their geography lesson, "The best help they get, and they have current literature of many kinds, including the National Geographic Magazine."

More Bibles For Ships

Some time ago the daily papers published an account of the death and burial at sea of the captain of the S. S. Hatteras, one of the vessels of the United States Shipping Board, stating that the ship was without a Bible from which the burial service could be read. The service was sent by wireless from a sister ship, and the New York Bible Society, learning of the fact, supplied Bibles to every one of the vessels of the Shipping Board. Word has just come to the office of the society that these Bibles which were placed in the main cabin of each ship, could not be easily available to the crew. The society has therefore offered to donate Bibles for both the sailors' and stewards' quarters on all the vessels of the Shipping Board and the offer has been accepted from the department at Washington.

Education of Children a Real Problem

One of the serious problems confronting J. C. Ogden, as he and his family turn their faces toward Tibet for another term of service, is the education of Ruth and Harold. Ruth is now fourteen and ready for high school. Mr. Ogden feels that his problem has been solved in a great degree as he has come in touch with the American School in Chicago, which offers practical home study instruction not only in the high school department but in fourteen other departments.

Why not Make It Unanimous?

The Western Christian Advocate gives some interesting statistics regarding the circulation of church papers in different communions. In the Methodist Episcopal Church one in fourteen subscribes to a denominational weekly paper; Southern Methodist one in thirteen; Presbyterian and Lutheran one in seventeen; while in the Episcopal Church only one in forty-four. The Evangelical people lead the procession with one in six and the Disciples of Christ come second with one in nine.

Information, Inspiration, Realization

The following letter is from a church whose missionary society is on the honor roll and has accepted its Jubilee aims:

"The woman's missionary society of the Ballard Christian Church set as an aim at the beginning of this missionary year the reading of seventy-five books. On May 4, they reported having read 110 missionary books and 725 books of the Bible, making a total of 835 books.

"The pastor of this church at the first of this year challenged the congregation to strive to read through the New Testament by Easter Sunday. Later this was changed to April 15. By that date forty-five reported that they had read through the New Testament.

"The week of April 22-28 was intercessory prayer week for this congregation. The members of the congregation were given a bulletin on Sunday, April 22. In this bulletin were facts regarding a mission field for each day of the week. Monday—Africa, Tuesday—China, Wednesday—Japan, Thursday—Tibet, Friday—India, etc. Each day prayer was offered for the field assigned for that day and for certain missionaries. Those who prayed were asked to write notes to the missionaries. These notes were gathered up and sent to the various fields.

K. E. BURKE.

Seattle, Washington.

A Heartening Record

We baptized sixteen on Easter Sunday, making sixty-two for the year. In this district we have seven schools subsidized by mission funds, six running independently and a night school supported by government funds, all under Christian oversight, with a total of 750 pupils. We have 173 in our girls' school this year. The hospital steadily increases in the amount of work done, having had 5,959 new patients during the year, with 441 in-patients, the total number of treatments being 23,000. Dr. Sung collected in fees more than $4,000 Mexican.

Chuchow, China. E. I. OSGOOD.

(*Continued on page 62.*)

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We have customers in great numbers in every country of the world, and we render special service to our customers in Foreign fields. The picture above shows actual orders packed and ready to ship to Missionaries. Perhaps some of your friends will receive one of these shipments.

Our Missionary Bureau

Gives particular attention to orders for shipment to Foreign Mission Fields. This Bureau is the outgrowth of the service rendered to the early Missionaries who went out nearly half a century ago, when it was so difficult to get supplies to them. Since that time, Missionaries all over the world have been buying from us because they know that we furnish, and can safely ship practically everything they need — Food, Underwear, Shoes, Dry Goods, Books, Household Articles, Tools, Office Appliances, Hospital Supplies, Pianos and Organs, all standard quality, at money saving prices. We know how to pack for ocean and distant inland transportation. We absolutely guarantee safe delivery.

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Churches, missionary societies, families and friends of Missionaries, can arrange with us to send any articles, even entire households, to foreign points, **whether the goods were purchased from us or not.** Saves time, worry, trouble and money. Detailed information will be given gladly. Wherever mails go, Montgomery Ward & Co. has customers — and they are satisfied customers. For further information, address:

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Missionary Bureau **Chicago, Illinois**

Comparative Statement of Receipts for June

United Christian Missionary Society and Six Old Societies

	1922	1923	Gain	Twelve Months
Churches	$163,649.60	$ 164,414.59	$ 764.99	$ 599,814.94
Sunday Schools	163,044.00	151,072.71	11,971.29*	397 622.46
Christian Endeavor Societies	7,348.65	5,190.71	2,157.94*	18,472.73
Woman's Missionary Societies	176,723.04	168,466.04	8,257.00*	534,341.42
Circles and Triangles	15,946.65	13,552.55	2,394.10*	42,078.80
Children's Organizations	4,828.48	4,789.50	38.98*	15,419.11
Individuals	22,091.49	19,399.03	2,692.46*	139,433.12
Men and Millions Movement	3,950.00	80,000.00	76,050.00	115,824.80
Bequests	4,725.21	8,850.00	4,124.79	16,162.51
Interest (U. C. M. S.)	2,254.11	740.96	1,513.15*	14,348.18
Interest (Old Societies)	21,281.77	16,860.68	4,421.09*	65 268.16
Foreign Field Reports	56,563.72	121,067.28	64,503.56	268,899.54
Home Missions and Benevolence	16,729.67	25,441.44	8,711.77	134,416.90
Annuities	18,500.00	11,500.00	7,000.00*	96 450.00
World Call	6,711.27	5,438.54	1,272.73*	76,542.93
King's Builders	433.34	449.68	16.34	6,015.47
Literature	3,989.27	4,656.41	667.14	25,009.62
Miscellaneous	17,352.56	14,896.09	2,456.47	86,922.72
Retained by Old Societies				
Annuities	7,563.50	100.00	7,463.50*	34,716.56
Bequests		13,078.23	13,078.23	77,140.99
Individuals				125.00
Interest	9,925.21	8,933.29	991.92*	113,156.68
Men and Millions Movement	34,370.12		34,370.12*	27,057.53
Miscellaneous	4,549.89	212.53	4,337.36*	5,917.01
Special				1,000.00
Total	$762,531.55	$ 839,110.26	$ 76,578.71	$2,912,157.18
Board of Education (Incomplete Report)				
Churches	$ 62,855.91	$ 209,044.91	$146,189.00	$ 300,563.88
Sunday Schools	667.42	184.21	483.21*	1,830.52
Individuals	4,174.58	23,299.20	19,124.62	33,059.23
Colleges	504.06	219.79	284.27*	3,033.36
Annuity and Student Aid				1,644.06
Miscellaneous	260.04	73.14	186.90*	659.77
World Movement	837.65	20.00	817.65*	144.68
	$ 69,299.66	$ 232,841.25	$163,541.59	$ 340,935.50
Board of Temperance and Social Welfare				
Churches	$ 3,463.57	$ 3,414.12	$ 49.45*	$ 7,985.81
Sunday Schools	16.50	38.50	22.00	121.46
Men and Millions	12.00		12.00*	3,831.02
Miscellaneous	150.83	263.46	112.63	3,123.97
	$ 3,642.90	$ 3,716.08	$ 73.18	$ 15,062.26
Association for the Promotion of Christian Unity				
Churches	$2,912.95	$2,529.11	$383.84*	$7,066.46
Individuals	633.50	874.00	240.50	3,398.00
Miscellaneous	1.00	23.73	22.73	50.99
	$ 3,547.45	$ 3,426.84	$ 120.61*	$ 10,515.45
Grand Totals for All Boards				
Churches	$232,882.03	$ 379,402.73	$146,520.70	$ 915,431.09
Sunday Schools	163,727.92	151,295.42	12,432.50*	399,574.44
Christian Endeavor Societies	7,348.65	5,190.71	2,157.94*	18,472.73
Woman's Missionary Societies	176,723.04	168,466.04	8,257.00*	534,341.42
Circles and Triangles	15,946.65	13,552.55	2,394.10*	42,078.80
Children's Organizations	4,828.48	4,789.50	38.98*	15,419.11
Individuals	26,899.57	43,572.23	16,662.66	175,890.35
Men and Millions Movement	3,962.00	80,000.00	76,038.00	119,655.82
Bequests	4,725.21	8,850.00	4,124.79	16,162.51
Interest (U. C. M. S.)	2,254.11	740.96	1,513.15*	14,348.18
Interest (Old Societies)	21,281.77	16,860.68	4,421.09*	65,268.16
Foreign Field Reports	56,563.72	121,067.28	64,503.56	268,899.54
Home Missions and Benevolence	16,729.67	25,441.44	8,711.77	134,416.90
Annuities	18,500.00	11,500.00	7,000.00*	96,540.00
World Call	6,711.27	5,215.97	1,495.30*	76,320.36
King's Builders	433.34	449.68	16.34	6,015.47
Literature	3,989.27	4.656.41	667.14	25,009.62
Miscellaneous	18,602.08	15,276.42	3,325.66*	90,902.13
Retained by Old Societies				
Annuities	7,563.50	100.00	7,463.50*	34,716.56
Bequests		13,078.23	13,078.23	85,640.99
Individuals				125.00
Interest	9,925.21	8,933.29	991.92*	113,156.68
Men and Millions Movement	34,370.12	212.53	34,370.12*	107,057.53
Miscellaneous	4,549.89	212.53	4,337.36*	6,917.01
Colleges	504.06	219.79	284.27*	3,033.36
Annuity and Student Aid				1,644.06
	$839,021.56	$1,079,094.43	$140,072.87	$3,278,670.39

*Loss

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"The Church in Thy House"

By ADA L. FORSTER

WE rode out from Straubville, North Dakota, in spite of the snow, in the for-ever-ready flivver. Upon arriving at the farm home we were met by one of the most beautiful women we have ever seen, with the words —"So the little sister really did come," and our long-promised visit to the Deitz home started.

Would you call this romance in religion? We do. Some years ago Mr. and Mrs. Bert Deitz moved from a Nebraska town to North Dakota. There are few churches of ours in this state and these people were not near to any of the few. During the years there have been given to them ten sons and one daughter. The daughter and a brother are twins, and the two boys next to them are also twins. More than that, the daughter is married and she and her fine Christian husband have twin girls. Some others of the Deitz young people are married and all save one of the children live within reach of the home.

Now why should Mr. and Mrs. Deitz wait for a church or Sunday school? Do they not have both? You would think so if you could meet with them. Each Sunday morning there is the Bible study in that home for all who will come. The Lord's Table is spread. They sing the beautiful hymns of Zion. The prayers might do us good if they could be recorded for us.

The writer did not meet with them on the Lord's day, however. These people are so interested in our world-wide work that they asked us to come at our own convenience, that they might hear and plan to take their part in our United Christian Missionary Society effort. They are so glad, now, to add their influence, studying with the rest of us and giving as they can. Oh, how eagerly they heard and how good was their fellowship!

There are now sixteen baptised believers in this "Church in the home." We know of their having previous visits from Mr. C. B. Osgood. Mr. L. W. Thompson, pastor of the Ellendale Church, North Dakota, has been their nearest and best helper. He it was who held the meeting and baptised those who most recently came into the church. The "Church in this House" is not organized, but its work is just as real as if it were. Those who have been baptised belong to the Ellendale church. Yet here we have the priest and priestess in their own family ministering in the most sacred Word.

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Training for Ministry and Mission field.
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Cloyd Goodnight, *President*

If you believe in supporting the organized activities of our brotherhood, why not be consistent and include your publishing interests?

Many of you do, but there are some who, for various reasons, have not yet done so. It is to them this message is directed.

Other religious communions maintain publishing houses which are not only centers of influence, but return large amounts to missionary causes.

This is done through the loyalty and co-operation of their members, whose business flows to those houses.

Your business is wanted, not for individual profit, but that your house may be of larger service to the brotherhood.

The Christian Board of Publication is chartered as a religious organization for the benefit of the Disciples of Christ.

The original plant was the gift of Mr. R. A. Long, and with certain improvements represented an investment of $380,000.00.

The assets of the Board of Publication now exceed $600,000.00, and dividends amounting to $48,900.00 have been paid for our missionary and benevolent work.

The business is administered by a board of thirteen trustees, serving without pay. The net profits can be used only for plant improvements or for missionary dividends.

The house has extended its lines in keeping with the expanding activities of the Brotherhood, especially in the field of Christian Education. Its productions are unexcelled in quality.

An institution founded on such ideals as was this, and rendering the service it does, might well expect the constant and cordial support of the entire Brotherhood.

CHRISTIAN BOARD OF PUBLICATION
2704-14 PINE ST. ST. LOUIS, MO.

Echoes From Everywhere

(*Continued from page* 60.)

The First Christian Church of Fresno, California, is enjoying the unique experience of having one of its own young women go through the state university of California, graduating therefrom and also from the College of Missions, and then sending her out as their very own living link missionary. More than that, this church has provided her entire equipment from pillows to typewriter. This missionary-elect is Miss Grace Tedford, who will sail in August for service in China. The articles for her equipment were divided among the various groups and organizations of the church and in Christian love they have furnished every article, in addition to providing her salary for the coming year. I may say that the church has got a genuine "kick" out of this service for the one they know and love so well. Miss Tedford is our second living link, the first being A. G. Saunders of Vigan, Philippine Islands. At our morning service last Sunday another of our fine young women volunteered for life work.

Fresno, California. MEADE E. DUTT.

A Live Society

The missionary society of the Queen Anne Church, Seattle, Washington, reports aims for the year in members and WORLD CALL subscriptions almost reached, with more missionary books read than ever before. There will be a gain of about $100 in offerings. The president tells of two meetings:

"At one meeting last fall we had a "WORLD CALL program" and had eight or ten fine posters shown by as many different women with a very brief talk by each one. This made it possible to use a number of women who would not prepare a long talk.

"Another very novel program was given at the May meeting when we had a progressive missionary party. There were twenty-eight ladies present. Each one was given a white score card which was decorated with a small picture of one of our missionaries and tied with lavender ribbon. The guests then found their places at seven small tables where a different missionary problem or game was found at each table.

"The living room and dining room were decorated with purple and white lilacs, the colors of the society, and these colors were also used on the prizes. The napkins were white with a small picture of a missionary in the corner of each.

"The society is planning to continue the scholarship in Hazel Green and also do its share in realizing the Jubilee aims."

A Guide to the Pronunciation of Foreign Words Used in This Issue of World Call

ă is to be pronounced as ă in hăt.
ä as ä in ärm.
ai as ai in kaiser.
au as au in kraut.
bh as bh in clubhouse.
dh as dh in roadhouse.
ĕ as ĕ in mĕt.
ē as ē in thēy.
ĕ as ĕ in hĕr.
gh as gh in doghouse.
h is always sounded, even when final.
ĭ as ĭ in pĭn.
ī as ī in machīne.
kh as kh in buckhorn.
mp as mp in damper.
ŏ as ŏ in tŏne.
ō as ō in tōn.
ts as ts in catsup.
ŭ as ŭ in bŭt.
û as û in fûll.
ū as ū in rūde.
ü like German ü.

In accenting Tibetan, Chinese or Japanese words, each syllable must be treated as a separate word.

Africa

Mondombe—Mōndōmbē
Bekanga—Bē kän gä

China

Anhwei—Än hwē′
Chang Hsun—Chäng Shün
Chang Da Ma—Chäng Dä-mä
Chen—Chĕn
Chen Da-ma—Chen Dä-mä
Chen Sao-dz—Chen Sau-dz
Chuchow—Chüchow
Djan—Jwän
Dzeu—Dz ū
Hsai—Shyä
Hunchun—Hŭn chŭn
Ing—Ingt
Kirin—Kī rĭn
Ko Leun-pu—Kō lŭen-pū
Ko Pao-chen—Kō Pau chen
Luchowfu—Lü jō foo
Nanking—Nănking′
Ting Li-mei—Ting Lī mē
Wang—Wäng
Yengi—Yĕn jī
Honan—Hū nän′
Kiangsu—Kī äng sū′
Nantungchow—Năn tŭng jō
Shantung—Shăn dŭng
Soochow—Soo chow
Sung—Sūng

India

Arya Samaj—Äryä Sämäj′
chaprassie—chŭp rässie
Damoh—Dŭmōh
Kulpahar—Kûl pŭ här′
Mahoba—Mä hō bä
sahib—sähĭb
Shuddhi—Shŭd dhĭ
Mohinibai—Mō hī nī bäī
panchayat—pŭnch ä′ yŭt
Pendra—Pēndrä
Bilaspur—Bī lās pur

Philippine Islands

Aglipay—Äg lī pāy′
Aranio—Är än ĭō
Bacarra—Bä cä rrä
Bangui—Bän guī
Banna—Bän nä
barrio—bä′ rrĭō
Batac—Bä täc′
Bojeador—Bōj ea dōr
Burgos—Bŭr′ gōs
Buruyen—Bŭr ū yĕn
Dingras—Dĭn′ gräs
Gurerro—Gū rē rrō
Ilocos Norte—Īlō′ cōs Nŏr′tē
Laoag—Lä wäg′
Le Paz—Lē păz′
Lipay—Lī pāy′
Pasuqin—Päs ū kīn
Piddig—Pī dĭg′
Trebio—Trē′ bīō
Vintar—Vīn tär′
Solsonna—Sōl sō nnä

Tibet

Lee Gway Gwang—Lī Gwē Gwäng
Gezang Wang Du—Gezäng Wăng Dū
Batang—Bä′tang
tsamba—sämba

Echoes from Everywhere

They Went to Bed Hungry

The people of the mission field, even the children, appreciate the high service of the missionaries in their behalf. Miss Mary L. Jeter, who now has charge of the Mahoba Orphanage, writes that the girls in the orphanage asked to be allowed to go without one meal so that they could buy something for Dr. Thomson as she was leaving India for furlough. Miss Jeter told them that Dr. Thomson was not in need of anything and she did not think they should do this. If they wished to do such a thing to save life, it would be different. They said, "But Miss Sahib she has saved our lives when we were ill. Night or day, she left her children to come to us. Now, if we wish to give her something to show our love and appreciation, will you please allow us to do so?" Miss Jeter told them she did not think it would be good for them to go to sleep hungry. They replied: "Miss Sahib, we shall not be one bit hungry; being filled with joy we shall not think of food." Miss Jeter allowed them to go without their dinner and gave them seven rupees to buy something for Dr. Thomson. When the Doctor left, they asked Miss Jeter to please mount a photograph of her for them, so that they could hang it in their "sick-room," and then whenever the girls got sick they could look at her picture and feel better.

Children Kidnapped And Sold

A letter under date of May 9 from our daughter, Mrs. W. R. Bacon, Nantungchow, China, speaks of the situation there:

"I have just read in the *China Press* about the kidnapping of a number of Chinese children in Soochow. Both boys and girls of about thirteen years of age were stolen from their homes and put into large packing boxes. These boxes were loaded on a houseboat and shipped to Shanghai. The children were bound and gagged. When they reached Shanghai one of the children had succeeded in getting the gag out of its mouth and cried in such a way that the attention of someone was attracted. The boat was investigated and the children found. It has developed that there is a band of Chinese men and women who have been kidnapping children and selling them.

"Today the papers are full of the kidnapping of foreigners in Shantung. This is one of the provinces or states between Kiangsu in which Nantungchow is located, and Peking, the capital of Northern China. It is the province that was in dispute at the close of the war and claimed by Japan, but to be relinquished under arrangements made at the Washington Peace Conference. There is practically no government in the province, and it is overrun by bandit bands, and warring strife among the soldiers of the several factions seeking to get control of the government. A train was held up and looted and the foreigners on the train who were going to Peking, were taken by the bandits and held for ransom. Bandits are running wild in Shantung, Honan and other provinces. We here in Tungchow live in a favored spot.

"Today has been China's Day of National Shame. Students are making speeches against Japan and boycotting Japanese goods. But in a few days it will all blow over, and nearly every shop in Tungchow is carrying a big stock of Japanese goods. The fact of the matter is that Japan is sending across to China the stuff that the people want and of course they buy it. China has a long, long row to hoe, and the masses of her people are so ignorant. It will be a wonderful time when China does emerge, and it is worth while to try, even in a small way, to help."

CHARLES BLANCHARD.

Missionaries on Furlough From India

The following missionaries from India are in this country on furlough: H. C. Saum, who joined his family at Hiram, Ohio; C. H. Thomson and his wife, Dr. Bertha M. Thomson, with their three children; Mr. and Mrs. John N. Bierma and their four little daughters. Mr. Bierma had a very severe attack of appendicitis after embarking and was taken off the boat and cared for in our mission hospital at Manila, later coming on to the Pacific Coast. The return of Mr. and Mrs. Gabriel C. Banks before they had been two years in India is a sad disappointment to them and to the Mission but was made necessary by the ill health of Mrs. Banks. All will be hoping for her speedy recovery. They are with Mrs. Banks' parents at Crawfordsville, Indiana. Miss Mattie Burgess has been spending some time at the College of Missions, Indianapolis, having been on the field a year beyond the usual time. David Rioch has gone to Canada to visit his people while Mrs. Rioch and Janet are spending some time in England before coming to the United States. Mrs. George E. Springer, who went out to India in 1910, reached home in May.

The Missionary Register

Missionaries Arriving on Furlough

Miss Lillian Abbott, China, July 16, 1923.
Miss Margaret Dieter, China, June 28, 1923.
Miss Louise Cory, China, July 2, 1923.
Miss Edna P. Dale, China, July 4, 1923.
Miss Nina DuPee, China, July 16, 1923.
Mr. and Mrs. W. W. Haskell, Helen and Walter, China, July 16, 1923.
Mr. and Mrs. Gabriel Banks, India, June 2, 1923
Mr. and Mrs. John Bierma, Ruth, Rachel, Sarah and Anna, India, June 13, 1923.
H. C. Saum, India, June 9, 1923.
Mrs. George E. Springer, India, May 28, 1923.
Mr. and Mrs. C. H. Thomson, Paul, Margaret and Catherine, India, June 10, 1923.
Mr. and Mrs. T. C. Perry, Olive and Mary, Porto Rico, July 3, 1923.
Miss Rose T. Armbuster, Tokyo, Japan, June 28, 1923.

Births

Robert Howe to Mr. and Mrs. J. R. Morse, Tibet, April 8, 1923.
Mary Theodore to Mr. and Mrs. Donald McGavran, India, July 1, 1923.
Robert Shelton to Mr. and Mrs. L. F. Jaggard, Africa, May 4, 1923.

Marriages

Searle Bates to Miss Lilliath Robbins, China, June 21, 1923.

July, August and September Sailings

China

Mr. and Mrs. Burch and children; Miss Grace Tedford.

Seattle to Yokohama, August 30; Admiral Line, S. S. President McKinley.

Miss Laura Major.

Seattle to Shanghai, August 18; Admiral Line, S. S. President McKinley.

Miss Mildred Walker.

San Francisco to Shanghai, July 12; Pacific Mail, S. S. President Cleveland.

Dr. and Mrs. D. A. Corpron and daughter.

Vancouver to Shanghai, Sept. 6; Canadian Pacific, S. S. Empress of Russia.

Japan

Miss Hazel Harker.

Seattle to Yokohama, August 30; Admiral Line, S.S. President McKinley.

India

Miss Josepha Franklin; Miss Stella Franklin; Miss Lucille Ford; Miss Neva Nicholson; Dr. Hope Nichoson; Miss Mary Hill. Miss Mary Clarke sails with this party from London.

New York to London, August 22, U. S. Lines, President Van Buren; London to Bombay, September 7, P. and O. Line, S. S. Plassy.

Dr. and Mrs. Miller and children; Mr. and Mrs. Donald McGavran and daughter; Miss Margaret Conkright.

New York to London, September 19, U. S. Lines, S. S. President Monroe; London to Bombay, Anchor Line, S. S. Castalia October 10.

Dr. Mary Longdon.

New York to Calcutta, September 10, Am. Indian Line, S. S. City of Lahore.

Tibet

Mr. and Mrs. James C. Ogden and children; Mr. and Mrs. Leland Emerson; Mr. and Mrs. R. A. Peterson and children; Miss Grace Young; Dr. and Mrs. I. C. Wohrley.

Seattle to Hong Kong, September 23, Admiral Line, S. S. President Jefferson.

Africa

Miss Buena Stober; Miss Newell Trimble; Miss Myrtle Whaley.

New York to Antwerp, September 19, U. S. Lines, S. S. President Monroe.

South America

Mr. and Mrs. Howard Holroyd; Mr. and Mrs. Neil H. Baxter.

New York to Buenos Aires, August 4, Munson Line, S. S. Western World.

Philippines

Mr. and Mrs. W. H. Fonger.

Seattle to Manila, July 1, Admiral Line, S. S. President McKinley.

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